THE

NEW-JERUSALEM MAGAZINE

Pacific Theo Sem Library Box 416 E

Vol. XV. FEBRUARY, 1891. No. 2.

CONTENTS.

THE STORY OF THE CREATION ..... *John Worcester* 65

MY SOUL (Poetry) ..... *J. M. Scott* 79

METANOIA ..... *James E. Mills* 80

PERSISTENT WICKEDNESS ..... *James Reed* 90

THE LITTLE PILGRIM (Poetry) ..... *A. L. M.* 95

HEGELIANISM ..... *Theodore F. Wright* ... 96

ADVENTUS DOMINI ..... *Benjamin Worcester* ... 99

OPEN LETTERS 106

Dual Consciousness; The Magazine; A Parallel.

DOCTRINAL STUDIES 111

The Perversion of a Truth; The Degrees in the Lord before the Incarnation.

BOOK NOTICES 116

Lectures on Genesis and Exodus; The Romance of Swedenborg's Life; Hindu Literature; Lessons on the Gospel of Luke; Poems by Emily Dickinson; A Mystery of New Orleans; The Andover Review; The Methodist Review; The Multitude of the Heavenly Host.

THE NEW CHURCH 121

The General Church of Pennsylvania; Thomas Murray Gorman.

THE RELIGIOUS WORLD 125

Demand for Revision; A Plea for Revision; Forgiveness of Sin; Ancient Egyptian Hymn; Jerusalem B. C. 1500; Peopling the World; The Religion Needed; Redemption better Understood; Sin its own Punishment.

PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

SINGLE NUMBER, 20 CENTS. *YEARLY SUBSCRIPTION, $2.00.*

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

—AT—

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - -	$2.00 a Year.
To Clergymen and Students in Theological Schools,	1.00 a Year.
To subscribers in Great Britain - - - - -	2.40 a Year.
Clergymen " " " - - - - -	1.40 a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents and the carriage both ways.

The Magazine is continued at end of subscription unless otherwise ordered.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS:—Payable in Advance, (including postage) $1.00 a Year.
To subscribers in Great Britain - - $1.25 a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of EDWARD A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

THE

NEW-JERUSALEM MAGAZINE.

VOL. XV.—NEW SERIES.—No. 2.

FEBRUARY, 1891.

THE STORY OF THE CREATION.*

THE Christian world has been greatly exercised over the authorship and the contents of the Book of Genesis, especially the early chapters, and the discussions of the subject have greatly modified the views generally held regarding the whole Word, and the nature of revelation and inspiration.

And yet these discussions leave the subject in a most unsatisfactory condition. Critical students of the letter point out that many words, and especially the Divine name, as used in the first chapter, differ from the corresponding words and name in the second — also that the second seems to tell again the story of the creation that had just been told ; and the inference is that we have here the records of two different authors. The same kind of critical analysis pushed very far shows various peculiarities of language used separately or in combination throughout the book, and takes pleasure in assigning them to many different authors or editors ; with the general result that the idea of there being one author, and especially one Divine author, is in great part dissipated.

Students of natural science also compare critically the successive steps of creation as here described, supposing it to be the creation of the natural world which alone is meant, with the record of the same creation as written upon the rocks, or

* From "Lectures on Genesis and Exodus," by John Worcester. Boston : Mass. New-Church Union. 1890. 75 cents.

observed in the sky; and they say that there are differences: that the earth was not formed or developed, and abundant in fruitfulness of every kind, before there was a sun or a moon; that there were living animals in the water and in the air, which the written page assigns to the fifth day, before the development of the herbage and the fruit-trees of the third day was completed. And they infer that this is not the record of one who knew, and least of all the inspired record of Him Who made all these things, and Who if He gave it at all would have given an account that should be the standard of science for all time.

The simple-hearted of Christendom are little disturbed by these views. They know little of them, and such rumors as reach them are coupled with epithets of infidel and atheist, and they ascribe the whole thing to the falseness of the devil, contenting themselves with their own steadfast if unenlightened belief that every word is the truth of God.

More intelligent Christian people, however, are really troubled. They feel in their hearts that there is a truth in the story if they could only get at it, and a holiness, as of the presence of God and of heaven in it, which is inconsistent with misinformation and any merely worldly origin. They dimly see also, that even as a story of natural creation not wholly reconciled with the science of the day, there is an amount even of natural truth in it — a degree of harmony with the record of the rocks — which cannot be accounted for by the unaided attainments of science in the indefinitely ancient days from which the book has come down to us. They are perplexed; and, if they could only trust it, one would think that they would accept with the profoundest gratitude an explanation which admits and accounts for all these discrepancies with scholarship, and yet holds the book to be in every word inspired by God, and full of beautiful instruction concerning God and the heavenly life, which both illumines and is confirmed by all their spiritual experience.

Such we believe to be the explanation which the New Church has to offer; and though we hold that it is revealed from the Lord in heaven, we ask that its authority may be

tested simply by the light that is in it, and by its power to satisfy both the reason and the heart of those who feel the sacred influence of the story itself.

In approaching the first chapters of Genesis, to see if we may their real import, we are struck with the unreasonableness of applying to a writing which perhaps is the oldest now in existence, dating from probably thousands of years before the dawn of science, and from many centuries before that of secular history, the tests that are applicable only to scientific statements of the present day.

We are away back in the days of mythology and fable, or rather in those days of the immeasurable past, from which mythology and fable issued. Is it possible that those dreamy men, with their thoughts more of heaven than of earth, are studying the rocks, and discovering the order of creation or evolution of plants and animals? Do they dream of the days when the earth was new, and through the dense atmosphere of carbon and steaming vapor the first rays of the sun struggled, ages before the disk of the sun himself was visible? Surely these are not their lines of thinking; and if a revelation from heaven should teach them of these things, what could they think but that it was nothing to them, and most unworthy of its origin, a thing to be neither treasured nor preserved!

We do not apply the same test to any other ancient record. We read that in the time of the origin of Rome, its twin founders, Romulus and Remus, were cast out by the banks of the Tiber, and suckled by a wolf. No one thinks of it as history; but one may see in it more or less clearly a picturesque description of the hardships and struggles of rival tribes or principles, nurtured by necessity, and drinking in with their mother's milk that insatiable rapacity which in after years led Rome to absorb the world.

We read that in the founding of Athens, Athene and Poseidon, called by the Romans Minerva and Neptune, strove for the honor of naming the city, and presented gifts — Athene the olive-tree, and Poseidon the horse — that the people might choose between them. This may be a perfectly true

story, but surely it is not literal history. And no great insight is required to see in the story a representative of the rivalry from the beginning between the philosophic schools or principles characterized on the one side by the study of good morals flowing from love to God and man, represented by the oil-bearing olive, and on the other by the intellectual power which is imaged in the horse — as a still loftier intellectual power was represented by Pegasus, the winged horse — which principles in the later days of the glory of Athens were set forth respectively by Socrates and Xenophon on the side of morals, and Plato and Aristotle on that of intellect; and we honor the ancient men who determined that at least in the foundation of the city, the precedence should be given to Athene and her olive.

Probably from a far earlier day the ancient record before us has come down, and it is a record that treats professedly of the earliest relations of God with men. Applying to it the same principles of interpretation which we have applied to the other records, we shall see in it not an account of the creation of the natural world, but a description of the development step by step of a heavenly spirit in man under the influence of the Spirit of the Lord. It begins with the breaking in of that spiritual light which shows that a life from the Spirit of the Lord is possible. It advances through successive steps of learning the truth of heavenly life and living according to it, and bringing forth first the fruits of spiritual knowledge, and then more living affections of love for the Lord and for good life from Him. And it closes with man in the image of God, discerning clearly and judging wisely the whole domain of affection and thought and knowledge, ruling his mind as one might rule a kingdom.

A difficulty in the way of even looking for such an interpretation, is the apparent resemblance of the story as told to the real story of natural creation. The cause of this is interesting, and will be considered before we leave the subject. A more important difficulty is that in our day of devotion to material good, we have so little spiritual development that if the orderly course of that development be ever so clearly and

truly pictured before us we are by no means sure to recognize it. And still another difficulty is that we have little or no accurate observation and knowledge of the correspondence between natural things and spiritual — between the inner world and the outer world — so little indeed that it may be doubted if the meaning of the representative story would ever have been recovered unless it had been revealed.

The question may perhaps arise, as in regard to the supposed revelation of science, Is it possible that a revelation of such profound truth of spiritual experience clothed in language so difficult of interpretation to us, would have been of any value to a primitive people whom we are accustomed to think of as but one remove from the animals, simple and ignorant in the last degree? In other words, is it possible that such knowledge, which has hardly dawned upon the mind of the present century, should have flourished and been familiar before what we know as civilization began? The answer is that from what we know of the centres of human thought in the most ancient times this is just the kind of knowledge that did then flourish. The most ancient remains of the literature of Greece and Rome are full of it. The wonderful "Book of the Dead," in which the Egyptians described in just such representative language their idea of the spiritual world and the judgment of the dead, and which is believed to be in its essential parts at least five thousand years old, refers back to what it then called "the wisdom of the ancients," as the revealed source of its knowledge. We are told that the further we go back in the sacred literatures of India and Persia and China, the more intelligent and spiritual they become. And I believe it is true that the traditions embodied in all literatures that are themselves old enough to retain such traditions, point back to a "Golden Age," when God walked with men, and men were wise in the wisdom of heaven.

The world glories in the boast that from the beginning there has been a steady advance or development of the race in knowledge, intelligence, skill in mechanics and art, and that today the humblest of us may look from a pinnacle of wisdom backward and downward upon the degraded ages be-

hind us, and see them slowly climbing, but in vain attempting to reach our exalted position. In some respects perhaps the boast is true. But is it certainly true in regard to innocence, and spiritual intelligence, and openness heavenward? Has there been a steady growth in all that is noble and beautiful in art from the days of the Parthenon and the statues of Pheidias, attaining a glorious culmination in our public statues and buildings? Has there been a steady gain in gentleness and courtesy and kindliness and reverence — in all that makes life sweet and noble and delightful — from the days of Confucius and Buddha and Socrates, and the brotherly love of the early Christians, culminating at last in the order and charity and loveliness of our manufacturing cities?

The boast is the boast of an age that cares chiefly for material greatness and wealth, and stores of natural knowledge — with the knowledge of God and heaven, and of the life of heaven on earth, left out. It is the boast of the youth who prides himself upon his strength in rough games, or in sharp argument, and looks back upon all that is innocent and dependent and trustful and loving in childhood as beneath contempt.

To the whole age the Lord says, "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven." He points us away back to the days that we despise, for our models of that which is nearest to heaven and most like heaven. Not that the young man is to lose his manly strength and development in regaining the gentleness and innocence of his childhood, nor that the Age is to lose its gains of scientific knowledge and mechanical power and facility of combination, in recovering its docility and charity and nearness to God and heaven. It must go on to the golden city, not back to the garden in Eden; but to the city in which is the throne of God and the Lamb, and in whose streets grow forever the manifold forms of the same Tree of Life that stood in the midst of the Garden of Eden.

Returning then, as we are bidden, to gather from the childhood of the race the lessons of heavenly wisdom which were given to it, we find contained in the representative language

which was then familiar a description of the steps by which a full heavenly character was to be attained, and by which also it is to be attained by us. That not much progress in this development or heavenly creation is common — even with those who recognize the duty of living according to the Divine laws — is true. "They who are being regenerated," Swedenborg tells us, "do not all reach this state" — the Sabbath of the seventh day — "but some, and the greater part at this day, only the first, some only the second, some the third, the fourth, or the fifth, rarely the sixth, and scarcely any one the seventh."

Yet if we have made a beginning, and so much of the light of heaven has entered our minds as to show that there is such a thing as the heavenly life distinct from the natural life, that light will show us the reality of possible states not yet attained ; and to see the possibility before us may give new inspiration to the endeavor to attain them.

Before the light can enter which begins the regenerative work, there must be some development of the rational mind to receive it. And this implies that there has been a childhood with some innocent joys and some instruction — the more of these the better — and some development of the natural character, with its capacities for good and for evil. And over these the Spirit of God has been moving, to increase the good and to check the evil, and to arrange all things in the best order for the future formation of the heavenly spirit.

Before the mind clearly perceives the beauty and desirableness of the heavenly life, as distinct from the natural life, it is as regards spiritual development a void and emptiness, with thick darkness enfolding it, although the Spirit of God never ceases to brood over it. But when there does dawn the light of a clear perception of the beauty of a spiritual life as compared with a worldly life — of a life of patient usefulness as compared with a life of self-indulgence ; of the Lord's life as compared with the natural life of any other man — then there is the beginning of what is heavenly in the mind ; there is something which is good to man, and even in the eyes of

God is good. Thenceforth there is a distinction between the states in which the goodness of the heavenly life is seen, and those in which worldly desires are so strong that heaven is unattractive. The former are day, and the latter night. To develop the distinction between them is the work of the first day.

In the natural mind, in preparation for the heavenly formation, there are stored knowledge and affections, memories of states good and bad in great variety. And now that there has come a sense of distinction between a heavenly life and a worldly life, that distinction is extended to all the mental possessions. Some there are that belong to heaven and the life of heaven, and some that are of the world and its life. There are memories of innocent times when mother and father were loved, and perhaps when upon their knees the lessons of the Bible and its teachings of good life were learned. There are happy memories of obedience and faithfulness in doing right, of friendly yielding to brothers and sisters and other children the means of pleasure, of sympathy with them in sorrow. In the light of our new spiritual day, these things and all that relate to God and heaven and the life of heaven seem good, and the knowledge of them is gathered into the heaven of our minds; while all merely natural knowledge, of the world and of worldly matters, lies upon the plane of the world. And thus are the waters above the expanse divided from the waters below.

This second step is quickly taken — as is also the third, represented by the gathering together of the waters under the heaven into one place, that the dry land may appear.

The dry land is the ground from which the productions of the earth may spring. And that ground appears not among the waters of the heaven, but among the waters of the earth. For, the further progress in regeneration is to be made not in the realms of spiritual knowledge, but in practical life; and that life must be in the world, though it may be watered and encouraged by the truth of good life from heaven.

The first productions of the earth are called tender grass, or herbage. And the first productions of a mind desiring to

live a spiritual life, are — not works of mature and manly wisdom — but clear ideas about the theory of good life, and the humbler virtues of kindness, gentleness, considerateness, and others, which emulate the virtues of the fully developed life, as the grasses and flowers of the field emulate the grains and the fruit-trees.

But this knowledge about good life is quickly followed by efforts to do the works of good life — both those of daily duty, humble and unattractive and dry, yet full of genuine satisfaction, like the grains ; and those of far-reaching usefulness, which is loved and studied and steadily pursued for a life-time, increasing continually in power of productiveness — and these are the fruit-trees.

So much of the work of regeneration is done by the learning of the truth and by efforts to live faithfully according to it. It is recognized as truth from God and as teaching the life of heaven. It teaches us also of God Himself, and of our duties toward Him ; and in all that has been done there has been a heavenly light from the Lord, and perhaps a hope that some time the Lord Himself might be a living Presence in our hearts. But the Lord has not become a personal Presence to us — even as in the corresponding steps in the story of the creation, the sun has not been seen. There has been a constant light from Him, and an intellectual acknowledgment that not only the truth, but our will and power to live it, are of the Lord alone ; and yet so far the Lord has not become the sensible life of our hearts, from which we live. We have done our work as of ourselves, with study and labor — with pleasure, it is true, and much satisfaction ; yet it has been work of the head rather than of the heart, and indeed with much resistance from the natural desires of the heart. And until we have done so much as of ourselves, it is not possible that the Lord should come more fully to us. For when the Lord does come, He comes as an ardent love for men, and for doing every good to them ; and it is not possible for such love to come to us until we have learned the truth that teaches of goodness and usefulness, and compelled ourselves to live it. Then the Divine love for bringing forth good

fruits can come into its own forms of truth in our lives, and only make them more delightful to us.

When therefore the work of the third day is complete, and the mind has faithfully brought forth its tender grass, and herb yielding seed, and trees yielding fruit, then the Lord Himself can come to conscious inner sense. He comes with a fulness of love which fills the heart with joy as the light has filled the rational mind. Thenceforth that love itself is the source of the light. In states when It is felt it is day; and when It is not felt, but remembered and surely believed in, it is night — illumined indeed by the light reflected from the state that is past. These are the sun and the moon. And the stars — which naturally are points of light too remote to show a disk — are the knowledge of the many possibilities of heavenly states. These "rule over the day and over the night, and divide the light from the darkness;" for all the changes of spiritual state have their quality from the presence or absence of these. When the Lord's love warms the heart, and all things are seen in the warm light of that love, then there is a heavenly day; but when there is only the clear remembrance of that love, and of what it taught, and a knowledge of the possibilities of heavenly life — too remote to be seen as realities, but apprehended as possibilities — then it is relatively night.

All the work that is done previous to this state of regeneration, is done with so much effort of self-compulsion, and so much as of ourselves, that it is not possible that there should not be in it a great deal of reflection upon self, of sense of merit, and anticipation of return to self. And the great change does not come, the Lord's love does not fill the heart, until this constant reference to self is plainly seen and repented of and abhorred. Then only, as the claiming of good for ourselves ceases, the heart opens to the Lord with sincere acknowledgment that all good is His alone; and His love for good enters, and for the first time is felt to be as it really is, the only power by which evil is put away and good is done — the power which is life itself.

When the Presence of the Lord is thus felt, a new class of

joys springs from it. There will still be much faithful study of the truth, and doing of duty according to the truth, as of ourselves, and with effort. But there will also be new joys in seeing many things in the light of the Lord's love, and doing many good works from the willing impulse of that love; and these are represented by the living creatures of the fifth and sixth days.

First will come the developments of the joys in seeing, or, what is the same, of affections for truth; affections for truth of the natural world, represented by the living things of every kind which the waters bring forth; and affections for seeing and observing all things in the light of heaven, represented by the birds that fly above the earth against the expanse of the heavens.

And closely following the joys of thinking the truth from the Divine love, come the still more fully living joys of showing the goodness of that love in forms of kindness and gentleness and courtesy, in patient bearing of one another's burdens, and doing of works of good-will — and these are the affectionate and useful beasts of the heavenly spirit.

With the possession of these affections flowing from the love of the Lord in the soul, is given the consciousness that although the heavenly affections are from the Lord, they are not obtruded upon us without our consent, but are subject to our own will — that they come at our call, and vanish at our wish; that in obedience to our desire they pursue their labors and enjoy their delights, or withdraw themselves from our consciousness. To man is given dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth upon the earth.

A state of full and continuous enjoyment of these affections from the Lord is not attained at once. The habit of reflecting upon the merit of one's doings, with some reference in them all to the returns to self, is not overcome at once. It is put aside for the time in some state of more than usual humility, and then resumes its old place again, and must be again attacked and subdued. And only after long continued efforts will the Lord's love be established in the chief place in the affections, and man become an image and likeness of God.

These steps of creation of the heavenly man in the image and likeness of God are unfamiliar to us — great is the pity that it should be so! But we are taught in the New Church that to the people of the Golden days, before the accumulation of the load of evil which weighs us to the dust, it was the familiar experience of the race. Generation after generation brought all their individual members as they advanced from childhood to old age, through to the full possession of their truly human powers of knowing God, and living from the love of God. It is mainly because the spiritual states are so little known and so obscure to us, that they seem so remote from the natural pictures presented in the story. If the spiritual experiences were real and vivid, they would appear reflected as from a beautiful mirror in the natural scenes. Every detail would send back to us some easily recognized particular. In the generations to come — and indeed already at hand — I believe that these experiences of spiritual life will be prized above all things else, and the representation of them in the story of Genesis will be loved as a description of the steps of the regeneration which God has provided for His children, and which lead through many delightful as well as laborious paths into His very Presence.

It remains to speak of the parallel that there really is between the creation of a heavenly spirit in man and the creation of the natural world. In truth there must be a perfect correspondence between the two, for the one Creator forms them both, and He has not one purpose in view in forming the world and another in forming the heavenly man, but the same purpose, which is a heaven in His own image and likeness. Neither has He one order of development in the one work, and a different order in the other, but the same order — applied in the one case to the materials of the earth, and in the other to the human mind — in the one case leading up to the perfect human body, and in the other to the truly human soul — the one series serving as a basis for the other, and perfectly representing it.

We must not, however, apply to either series standards of interpretation which are inapplicable. No one will venture

to say that he can see in either series the Divine view either of the creation of the world or of the regeneration of man. What we may hope to see in them is the teaching which the Lord gives to men of their own regeneration as the steps will appear to them, and the corresponding series of steps of the natural creation.

It is not true spiritually that man advances in regeneration before God exists; but it is very true that he makes much progress before the Lord becomes to him a sensible Presence. And, correspondingly, it is doubtless true, as others have observed, that in the creation of the earth, when the masses of water that are now in our seas, and of carbon that are in the coal-beds, and the gases that now exist in combination with many minerals — when these were all in the atmosphere of the warm earth — no sun could have been seen from the earth, nor indeed any rays of light. These first appeared when the waters were so far condensed upon the surface of the earth as to make its dense covering penetrable by light. And then presently, as the condensation went on, there came a space of clear air, above which rested a sea of clouds, and below which lay the waters beneath the expanse; and then, as the mountains rose and the valleys sank, the waters were gathered into one place, and the dry land appeared, and began to bring forth tender herbage, the herb yielding seed, and the fruit-trees yielding fruit.

In all this the spiritual creation follows the same order as it is apprehended by man. In the first natural state there is dense obscurity as regards all things of spiritual life. The youth has heard of God and heaven, and possibly many things about the life of heaven and of good life upon earth. All that he has learned is to him unformed knowledge, in regard to things which are as yet unreal to him, and the knowledge is scarcely distinguished in his mind from other worldly knowledge. First the light steals in, that shows that heaven is real, and heavenly states are possible in men. The knowledge of heavenly things and of innocent states agreeing with them, instantly becomes more precious; and while the knowledge of the world sinks to the level of the earth, this nobler

knowledge rises toward heaven. The desire to live the life of heaven then becomes nobler in his eyes than mere knowledge, and begins to bring forth first its hopes and ideals of heaven, then its works of faithful duty, and at last the fruits of wisdom — as the earth rises above the waters, and brings forth herbage, grains, and fruit-trees.

It is not true that all this productiveness of principles and the fruits of principle, goes on without any development of good affections that enjoy the good works. On the contrary these exist as soon as there are living truths in the mind for them to enjoy. But the growth of intelligence and the works of intelligence prevail, and are the characteristic of the state; and therefore in the representative description it is said that the earth brought forth all these productions of the vegetable kingdom — which in this period did immensely prevail — and nothing is said of the animals, which were relatively far inferior in development. This is in accordance with our common forms of speech; as when we say that woman is affectionate and man is intellectual, we do not mean that woman has no intellect and man no affection, but that affection is the characteristic of the one, and intelligence of the other.

With the coming into view of the sun the moon and the stars, no doubt the animal life attained a rapid development, as the sensitive love for the Lord and for all that He teaches us and gives us to do, prevails when He Himself becomes a sensible Presence in our hearts. And the development of animal life was crowned by man, who should have dominion over all other productions of the earth — as the free and rational heavenly man, receiving and loving the life of the Lord, rules over all the affections and the wisdom, the feelings and the thoughts, that he looks upon and recognizes in himself.

It is not impossible that the open-minded men for whom this account was first given, saw in it indirectly, as a secondary meaning, such an account of the natural creation. They knew nothing of science as we understand it, and they cared nothing for it. Their hearts were given to the things of heaven. Still they loved to describe spiritual states and pos-

sessions by representatives — by parables, by fables, by various forms of representative art; and they were likely to form a mental conception of the literal story, as a representative image, in which they might see the spiritual story which especially delighted them.

But to them, as to the coming generations that will belong to the City of God, the chief value of the history lay in its containing heavenly wisdom, and inmostly the wisdom of God concerning the formation of a heavenly spirit in man, that the Divine ideal of humanity might be revealed and preserved, and that heaven and the church might coöperate in bringing it to pass.

MY SOUL.

My soul is a bird,
  Flying so free:
My soul is a bird!
  My soul is a word
Spoken by Thee.
  Through me it is heard;
Oh, sweet may it be;
  And true, true like Thee!
My soul is a bird,
  Flying so free,
Singing
  And winging
In Thee,
  Lord, in thee!

Sewickley, Pa. J. M. Scott.

METANOIA.

NATURE typifies eternal life, and Nature's highest use to our minds lies in what it typifies rather than in what it is; but it is necessary at times to think of things as they are in themselves, and in itself Nature has no immortality for the individual, unless it be for the individual atom, and that as well as the existence of the atom itself is purely hypothetical. Every individual being in nature exists for a time and perishes. The species in the animal and vegetable kingdoms is more lasting, and seems at first sight to have an unending existence; but the history of animals and plants is a history of succession of species, each coming into existence, continuing for a while, and giving place to another higher in the scale of development. The life of the individual animal or plant sustains its organism for a while against the forces from without that tend to destroy it, then lets go; and these forces break down the materials of the organism to their inorganic condition of solids and fluids and gases. The crystal in the rock is held by the forces acting within it for a shorter or longer time in its own form, and then yields to the chemical or mechanical forces acting upon it from without, and its matter takes on other forms.

Existence in nature is a ceaseless struggle of the forces within, which sustain the individual against forces without which tend to destroy it; and in every case it is simply a question of time when the preserving indwelling forces shall yield. In animal life the struggle of the organism is supplemented by conscious effort of the individual himself, and animal life is a life of unending warfare with forces and with individual animals. The struggle so universal in nature is no mere incident of existence, but is the means, evidently the appointed means, of all progress from lower to higher conditions. In the struggle the fittest survives, and the fittest in nature is the strongest. Struggle for existence and survival of the strongest are the outward or visible means or method

by which the higher organisms have developed from simple forms, and by which the grand order and unity of the whole has been established.

In all this existence and evolution the individual is an incident, and in the march of events he is in every case cut down as ruthlessly as if he were an enemy to the established order, and that too whether he be the highest animal or a crystal in the rock.

Man is born into this world of struggle and death; his material organism has the same conflict to maintain with forces from without, tending to destroy it, which characterizes other organisms in nature, and in the end like them it always yields and perishes. Farther than that, the impulses and instincts of unchanged human life impel and guide man to the same ruthless struggle for self-maintenance and indulgence. In savage life this is little modified in its outward form even, but in all developed society the struggle takes on forms that conceal its real nature. A wisdom that consists in adjustment of conduct to conditions of success controls the effort at self-aggrandizement and gives it the form of effort to serve fellowmen. But no worldly wisdom changes the inherent nature of the life itself. Its unchanged impulses, motives, desires, instincts, all belong to nature — nature where the individual is as nothing, and where death inevitably follows birth.

There is an inherent consciousness in man that this annihilation of the individual is not his lot. He sees the body perish indeed, but is dimly or clearly conscious that he will continue to exist nevertheless. The consciousness has been formulated vaguely enough by sages; but the glad tidings of immortality come clear and full from Jesus Christ. He tells of a manhood to which the decay and dying of nature are but a dark background. In his teachings the individual man stands out against this dark background, the object of his Creator's love — the end for which all things are created and sustained — a being to be joined to his Creator by mutual love, and capable of receiving to eternity ever increasing life with ever increasing love. He teaches that in this eternal life, the essential is not what comes from without, but what comes

from within, and therefore He said little of the environment of heaven as of earth; but the heaven he promised evidently has environment of body and outer world, not material indeed, but real and substantial and perfectly fitted for eternal life. Being fitted for eternal life the forces of that outer world do not tend as do the forces of the material world to any conflict with the life within; they are the tools of the life within — plastic materials which it shapes to its wants, and which can in no way mar or limit it. The struggle for existence even of the organism of the body has no place there. Life flows into the heart as love and goes out into deeds of service to fellowmen through a bodily organism and in an outer world of which the forces are forms of love and the laws forms of wisdom. The perfect harmony of indwelling life and outer world there are typified in the symbolical account of creation by the Creator's rest on the seventh day, and in the Jewish ritual by the Sabbath.

The tidings of immortality of the individual man are the glad tidings or Gospel of Jesus Christ. With the glad tidings of eternal life come from the lips of Him who bore them a call — *Metanoiete!** John who came to prepare the way for Him had already aroused men by the same call. Change, change mind! Look the other way! All this death and strife and annihilation have no place in your life. Leave the struggle for existence to animals and things; strive you to serve your fellowmen. Leave gathering to self; impart to others. Leave judging and revenge; forgive and love your enemies. Cast off anxiety; trust in God. Leave all this death and these deathly things behind you — I am the way, the truth, and the life. The birth of nature is yours; growth

* Mistranslated, "repent." Perhaps no use of words in the history of human language has produced more obscurity and confusion than the mistranslation of *metanoia* as "repentance," and *metanoiete*, as "repent," unless it be the older mistranslation "do penance." It conceals the meaning of the call which was the burden of John's preaching, and was the epitome of the teaching of Christ. It reduces the great change which is the beginning of a new birth to a sentiment or a mood. The true literal meaning of the words is well set forth to English readers, in a work, brief, clear, and to the point, by Treadwell Waldron, entitled "Metanoia; or, an Undeveloped Chapter in the Life of Christ."

and maturing are yours; but from death, all death and decay I save you.

But why the change? No other created being is called upon to check the current of forces within, or to follow other laws than those which come as method or instinct with its own inherent forces or impulses — then why should man resist and seek to change the passions which are the natural forces of his being? why seek to be born again? why hear and heed the call to change?

Man alone is called upon to change and to be re-born because man alone of all created beings is immortal. The change — the metanoia — is as much a part of the law of his being as is the immortality. It is the change from motives and impulses, loves and thoughts that belong to nature where the individual is as nothing, to love and delight and wisdom that belong to eternal life.

The call and the glad tidings are one, for it is impossible that the motives and instincts which are common to men and animals, or the struggle for existence which is common to the natural man and to nature, and which always ends in death to the individual can be fitted for an eternal life. They belong to existence which ends in death, and in a world where there is no dying they can have no place. It is true that the existence of the individual man is unending whether he heeds the call in this life or not, but unending existence may not be true eternal life. The eternal life that is the promise of the Gospel has eternity in every element and tendency of it, while unchanged natural life tends to death and dying as universally as the material nature to which it so closely allies itself. Its forces or impulses clash with the order of being, and bring on either constraint or destruction; each unchecked delight merges into satiety and disgust in the very enjoyment; the natural love of rule, however much it may be gratified, meets its limits which are as death to it; unchecked self-indulgence in bodily delights destroys the ability to feel those delights. In every direction the impulses which man holds in common with nature find their limit, and this to them is dying. The unrestrained indulgence of natural promptings results in the

descent to lower and lower planes of character, just as death and decay in nature result in descent to lower forms of existence. But the delights of eternal life go on multiplying forever. Love of doing for fellowmen begets new love for doing; delight in doing begets new delights, and, responding to these new delights, the outer world glows with ever-renewing and increasing freshness and beauty. Trust in God grows with trusting, and the peace and blessedness and delight of trust grow with it, till the sense of God's love becomes itself a living delight and joy. The delights of the re-born man multiply as seed sown in good ground multiplies. They nowhere conflict with the laws of being; they have no sense of limit or constraint or loss. There is no element of decay or death in them; they are abounding, impelling, satisfying life — life that draws the heart closer to the Fountain of Life, and opens it to the fuller inflow of new life from its source. This is eternal life. The change from following natural impulse and instinct to seeking such life is metanoia.

A dwelling-place is provided for those who leave this world and retain its passions and fallacies; but for them the struggle for existence continues in fantasy essentially unchanged, and its miseries are the miseries of hell.

Heaven has no strife; there are no outward forces there at war with the human organism — no death, but life — life freed from possibility of harm from within or without; vigorous, ever-enduring life — life which in itself is happiness, which in essence is love and in form wisdom. This is life eternal — of this were the glad tidings uttered — and to turn to this life from the life which is struggle for existence and which ends in death is the metanoia.

In the long spiritual night of the church the necessity of the change has been ascribed to some temporary condition of the world. Undoubtedly those who first heard the call to change mind from the lips of John and of Jesus supposed it to be a warning to prepare for a judgment and a reign of an all-powerful prince at Jerusalem. The early Christians had a perception of the true import of the call, but through the long, dark ages of the church the great change has been

limited to a means of averting punishment for sin — means sometimes consisting principally in observance of ritual — sometimes widened to include right conduct of life, but only now is the full significance of the change bursting again on the minds of men like light of life.

The necessity for the change is a part of the law of human existence. The re-birth is as essential to the Divine plan of creation of man as is the first birth, and the metanoia is the beginning of the re-birth and of every stage of progress toward it.

The Lord calling to His children to change mind is the Lord teaching His children a law of their being, and one which it is necessary for them to hear and heed that they may have eternal life.

We are allied to the world into which we are born by indwelling forces of self-love and love of the world. These tend to impel us along the same lines as other beings follow from birth to death. The laws we learn from nature and from outward observation and experience are at best methods of so adjusting conduct as to avoid conflict with forces of nature, including human nature, as far as possible, and to secure the largest measure of enjoyment in the journey we appear to be making, together with all other individual beings, from birth to death. Revealed truth comes to tell us that this is appearance only, and that the right way of human existence leads not to death, but continues on forever.

It is the appointed way of human life that man should be born into nature, should feel its forces within himself, should find himself a part of the earth on which his Creator has placed him, should find his heart moved with its impulses, and himself in sympathy with the life of nature, and borne along in the current of natural tendencies, but it is the appointed way also that he should see the dark abyss of annihilation toward which this current flows, and seeing should stop and look around for other light, and not look in vain. Revealed truth is that light — it is a response to a need of the mind which when acknowledged is prayer. It is as much a necessity to complete human existence as truth from the outer

world, and without it an adult human mind remains in a condition of arrested development. Creation was not finished until the Word was uttered. The Word is full of the call "Metanoiete!" He Whose voice was the Word calls "Metanoiete!" His life was the Word made Flesh, and in Him was the Infinite metanoia from natural human tendencies to divinity.

The metanoia has its laws or methods; for law is Divine guidance, and whoever heeds the call has the Divine guidance all along the way. Some of these laws or methods are general and apply to all men, while in detail they are as varied as character itself.

"The fear of Jehovah is the beginning of wisdom" was spoken to the Jews. The same truth, less veiled, was uttered in the message, "Whosoever believeth in me hath eternal life." The first step toward the great change of mind is faith in God — faith that introduces God into the purpose of life. Worldly wisdom begins and ends with adjustment of conduct to conditions of outward well-being; the widest knowledge and experience of the outer world leaves utterly unchanged the interior quality of life, while the metanoia is an essential change of inmost character. The expression of life may be altered, but without some reference to God the inmost motive which is the essential quality of life remains unchanged. There is no conceivable way of changing the real motive of life without faith in God. The appearances of the outer world are in harmony with the natural tendencies of the heart. The assertion and implication of the world confirm and tend to establish appearances which favor natural impulses. What means are there but faith in God of rising above the appearance of death to the reality of eternal life — of rising above the appearance that essential good comes from without, to the reality that it consists of life, and life more abundant, and of rising above the appearance that blessing comes to self-seeking, to the reality that it flows only to the heart of him who is doing for fellowmen?

Because faith in God is the necessary means of accomplishing the change, the call to the change comes with the proc-

lamation of the nearness of the kingdom or reign of God. "Change mind for the kingdom of God is at hand." The motive for change is the nearness of God, the nearness of His law, His love, His power to bestow life. Without God at hand all change of character would be mere restraint of the forces of life, restraint on passions, restraint on impulses, restraint added to restraint, till life itself would be a small and meagre thing; but He Who calls to change said, "I come that ye might have life, and might have it more abundantly." With the reign of God at hand, with Him knocking at the inner door for entrance, with life from Him pressing into the heart, the metanoia is really removing obstacles and opening the channels upward for the inflow of eternal life. Without this sure presence of Infinite love and wisdom, the effort to change would be hopeless, and there would be no escape from the short, bitter struggle for existence and the inevitable death which is the lot of every individual being in nature. Without God the effort to change a character from the foundation would be as presumptuous as the effort to create an earth. It is possible to change because God is at hand with power to sustain. The spirit of His truth is present to call what He has said to remembrance, and present with power to sustain the effort to hear and heed.

Jesus began by calling "Metanoiete!" and declaring the nearness of God and of heaven, and all that followed in His life and teaching was a fulfilling of the call and the proclamation. He took our part of the work upon Himself and did it with such Divine completeness that He became God with us, and to heed His call is to follow Him. With all the issues of life and death before Him He warns His children against whatever tends to spiritual death and points out the way of life; and to believe in Him is to avoid what He declares to be deadly, and to look to Him for life. But life is love — love to God and love to men — and love to God and man exists in and by doing for fellowmen. The metanoia, then, on man's part is the avoidance of whatever is deadly — that is, of evil — as sin against God, looking to Him for life, and doing for fellowmen. The avoidance which is of faith in God is as deep

as consciousness, and is avoidance of evil in motive and thought as well as conduct, and the doing for fellowmen is with prayer or trust in God for the love of doing. The rest remains with God. The creation of the new man, the change of character at the core, the infilling with love are all His doing, and with Him we can leave this our destiny in entire trust.

The metanoia is a law of spiritual evolution, and is in full accord with the laws of natural evolution, though entirely discrete from it, as spirit is in accord with matter though entirely discrete from it. The highest achievement of evolution in nature is the production of what is mortal in man. From the lowest and simplest forms of existence nature tends through evolution to reach and maintain its highest organism, namely, the material human body, and instincts and impulses which are nearest to the body. The metanoia is a law of a higher evolution which begins where natural evolution ends. It is the beginning of spiritual development, and of each stage of spiritual development.

The child's innocent love of parents, if left to nature, becomes at best a kind of union with father and mother in self-seeking; the metanoia opens to it a development which ends in love of God and of His wisdom. The thrill of sexualism which the youth feels in symyathy with nature all around him, if left to nature, becomes a mere bodily passion, but through the metanoia it rises to the highest and purest delight known to angels' hearts, joining two lives in eternal marriage, and both to God. The love of power which has developed through endless struggle for existence from the beginning of animal life and instinct on earth, and which stirs the heart of youth with orderly desire to be masterful in some way, if left to nature, descends to self-seeking — cruel, hating, and revengeful within, however much it may be clothed with forms of courtesy and good-will by worldly wisdom. Through the metanoia it develops into love of the reign of God, and of serving man under that reign. The love of the world which begins in youth with healthy zest in all that is beautiful and good in sense life, if left to nature, descends to debasing and self-

limiting bodily indulgence. Through the metanoia it rises to internal prayer, spoken or unspoken, to the Father for daily bread of spiritual life, and delight in imparting to other children of the Father's household whatever is received from Him, and so through the metanoia all the natural impulses and faculties are developed to be elements of spiritual character.

This development is the real end and aim of the evolution which has caught the eye of students of nature the world over, and is typified by it, though the eye may rest on the means and the type, and never catch glimpses of the end. The metanoia may be compared to the variation which is the starting-point of each stage of natural evolution. However we may read the type in detail, as a whole the grand system of evolution from lower to higher in nature is a type of the far grander evolution of the individual man, which is regeneration. True natural types of spiritual things are discrete from the principles typified, and so natural evolution never merges into spiritual evolution, but is the basis of it, as soul is of body.

The evolution of the created universe, both natural and spiritual, culminates in the life of Jesus Christ; and His call "Metanoiete!" is a call to every individual man to follow Him in the path of evolution of the highest manhood — the way of eternal life.

San Francisco. JAMES E. MILLS.

"A MAN in his first age knows only by memory the things of the Word, and believes himself good; . . . in his second age he reflects upon them from his own thought, and what he adds from his own thought pleases him; . . . in his third age he reflects on what he reads in the Word, for the sake of use; . . . but in his fourth age he loves the Word for the sake of the good of life."— *Swedenborg*, A. C. 3603.

PERSISTENT WICKEDNESS.*

A DIFFICULTY which the New-Church minister of the present day not unfrequently encounters consists in the inability or unwillingness of many to see that those who in this world wilfully and deliberately come under the dominion of evil loves will remain under that influence forever. This endless continuance of perverted life is something unpleasant to contemplate, and it seems as if a God of infinite love and wisdom might, if He wished, find some way of preventing it. Hence there is a tendency, even on the part of some professed New-Churchmen, to affirm that He must and does prevent it. How to meet this difficulty in the most useful manner is therefore an important point to consider.

The first step in meeting it is to make sure of what is taught us. Concerning this there would seem to be no doubt whatever. Thus we read as follows in "The New Jerusalem and its Heavenly Doctrine":

> The life of man cannot be changed after death, it remains then such as it had been; nor can the life of hell be transcribed into the life of heaven, since they are opposite. Hence it is evident that they who come into hell remain there to eternity; and that they who come into heaven remain there to eternity. (H. D. 239.)

Again in the work on the Divine Providence we find it written:

> That man must be withdrawn from evil that he may be reformed, is manifest without explanation, for he who is in evil in the world, is in evil after departure out of the world; wherefore if evil is not removed in the world, it cannot be removed afterwards. Where the tree falls, there it lies; so also as the life of man was when he died, such it remains. Every one is also judged according to his deeds; not that they are enumerated, but because he returns into them, and acts in like manner; for death is a continuation of life, with the difference that man cannot then be reformed. (D. P. 277.)

* A paper read at a meeting of ministers.

The following passage is taken from "Heaven and Hell":

That man after death remains to eternity such as he is as to his will or reigning love, has also been confirmed by abundant experience. It has been given me to speak with some who lived two thousand years ago, and whose lives are described in history, and thence known; they were found to be still like themselves, and altogether such as they were described, thus the same as to the love from which and according to which their lives were. . . . It was said by the angels, that the life of the reigning love is never changed with any one to eternity, since every one is his own love; wherefore to change that love in a spirit would be to deprive him of his life, or to annihilate him. (H. H. 480.)

These are strong expressions, and their meaning cannot be mistaken. Furthermore they are in perfect agreement with all that is taught in the writings of the church on the subject. To know that this is the teaching, however imperfectly it may be understood, should be sufficient for those who have taken the Heavenly Doctrines for their guide. It is only modest and reasonable to believe that Swedenborg, in his exceptional position and with his unusual opportunities, knew more about the matter than we. But if we can also be led to perceive the rational grounds on which the teaching rests, our belief is proportionally strengthened. To this object, therefore, let us next address ourselves.

Those grounds are repeatedly and definitely stated. Thus, in the paragraph above quoted from the "Divine Providence," we read this additional sentence:

All reformation takes place in fulness, that is, in first things and at the same time in ultimates; and the ultimates are reformed in the world conformably to the first things, and cannot be afterwards, because the ultimates of life, which man carries with him after death, become quiescent, and conspire, that is, act as one, with his interiors. (D. P. 277.)

So, too, in the passage cited from "Heaven and Hell," the angels tell the reason why the life of the reigning love is never changed:

Man after death can no longer be reformed by instruction, as in the world, because the ultimate plane, which consists of natural

knowledges and affections, is then quiescent, and cannot be opened, because it is not spiritual; and upon that plane the interiors which are of the mind rest, as a house on its foundation, and thence it is that man remains to eternity such as the life of his love had been in the world. (H. H. 480.)

The substance of this teaching is that a certain part of the work of regeneration must needs be done on earth. We are not placed here simply that we may live through the first chapter of our existence, and then start fresh on the second, as if the first had never been. But it is intended that we should in this world lay the foundations of character. The complete man is one in whom the unlimited capacity for heavenly life and happiness rests on a sound natural basis. That basis is necessarily formed in the first stage of his existence, which is normally spent in the natural world. After death, as we have seen, "the ultimate plane, which consists of natural knowledges and affections, becomes quiescent"; it cannot be aroused to activity so as to be made over again; it must always remain as it is; and it can support no other superstructure than one that is in harmony with it.

This is the fundamental philosophy of the subject; and who can deny that it is clear and reasonable? Nay, more; would any one willingly believe otherwise? Nothing surely could be more discouraging than to be told that all the experiences of this life — the pains, the sorrows, the struggles, the sufferings — are unessential, or have no influence in deciding the final result. Such a supposition would be an aspersion on the Divine order of creation. As well might we complain that the Lord permits us to have but one infancy and childhood, as find fault because earthly life can be lived but once, and lasting consequences are dependent on it. Every stage of human existence must have its distinct purpose; and spiritual loss must be suffered in the degree in which that purpose fails of its accomplishment.

Having thus clearly in mind the doctrine itself and the reasons for accepting it, we may next proceed to some other considerations which are calculated to modify the ordinary ideas of men on this subject.

In the first place, hell must be dissociated from the thought of endless punishment. That more or less punishment is unavoidable, wherever evil men are congregated, may be taken for granted; but that it is continuous or unceasing would be manifestly incompatible with the government of a wise and loving Father. Such an one could never permit any needless suffering. So far as punishments may be necessary for the purpose of restraint or correction to the end that external order may be maintained, they will always be inflicted; but beyond this point they will never be inflicted. Hell exists solely for the reason that there are those in this world and the other who will have nothing to do with heaven. The freedom of all men is perfect. All have an equal opportunity — whatever be the appearance to the contrary — of fulfilling every spiritual condition essential to the attainment of true happiness. The inner life, and not the outward circumstances, is what determines the real character. The ruling love, and not merely the external acts or professions, makes man to be what he is. Hell, therefore, is the choice of those who are identified with it, simply because it gives expression to the state of mind in which they prefer to abide.

This familiar doctrine of the New Church needs to be presented with clearness, and with due regard to all the consequences involved in it. One point which must be emphasized is that man's freedom is real — not fictitious. Such being the case, it cannot be diverted from its self-appointed channels. For, as has been shown, man's love, whether it be good or evil, is his very life, and to destroy it would be his annihilation. He looks to it as the source of his delights. He has no other idea of happiness than that of which it is the origin. He considers himself unhappy only so far as he is restrained from exercising it. Inasmuch as such restraint is needless except to the extent which may be required for the protection of others, he has, within certain limits, opportunity for its exercise. Thus his life, even in hell, may give him all the satisfaction of which he is capable. It is like the life of selfish and worldly men on earth, which they would on no account exchange for any other. The Lord's goodness is shown in

this, that if we make our bed in hell, He is there, doing everything in His power to promote our well being — doing everything but compel us, against our wills, to choose the life which we love not.

Again, in dealing with this subject appeals may be usefully made to personal experience. All observation of ourselves and others shows that the inevitable effect of indulging evil habits is to strengthen their influence. In our inmost souls we clearly know that we cannot wilfully encourage any sinful lust or passion without expecting its hold upon us to be increasingly tightened. Nor can we fail to perceive that the older we grow, the more fixed and indurated our states of life become. Thus consciousness renders its testimony to the effect that "whosoever committeth sin is the slave of sin," or that he who makes an evil love his master puts himself under a bondage from which there is no escape.

This subjective way of treating the subject will be of very great assistance. General considerations of philanthropy may apparently point to the conclusion that all men will finally be saved. We naturally wish that evil would not indefinitely continue, just as we naturally wish that evil had never existed. But if we look into our own hearts, we see no reason to doubt that its continuance is as certain as its existence, unless in our own freedom, with the help which the Lord gives us, we shun it as sin against Him, before we love it too well. Let us not flatter ourselves that it is ever safe to do wrong, or that we can measure the consequences of persistent wickedness. It was the serpent that said to the woman, "Ye shall not surely die."

Boston, Mass. JAMES REED.

THE river of water of life "signifies the Apocalypse now opened and explained as to its spiritual sense, where Divine Truths in abundance are revealed by the Lord for those who will be in His New Church, which is the New Jerusalem."— A. R. 932.

THE LITTLE PILGRIM.

(IN MEMORIAM.)

SHE came among us still and sweet,
With errand that we knew was blessed,
Though wrapped in love we never guessed
The goal toward which her baby feet
Were hastening with eager quest.

She went as one who knoweth best
Heeding the cries and tears of none —
We felt her life-work all undone,
But faintly now, and half-confessed,
We see her mission just begun.

She lives for us, the sainted one,
We live for her no less that we
No longer hold her bodily.
Her little race, so swiftly run,
Lights up, dear Christ, the way to Thee.

Nor are we now, nor henceforth, free
To cherish any thought of ill.
The wrongs we do will wrong her still,
And with her we may hope to be
As we the laws of Love fulfil.

We feel, by an electric thrill,
Her swift, still presence when we do
The deed we know is just and true ;
And daily led by her sweet will
We find a peace we never knew.

And so we get a closer view
Of that near world where, soon or late,
The little pilgrim at the gate
Will watch to lead us safely through —
Sweet soul, we have not long to wait.

A. L. M.

HEGELIANISM.*

When Hegel was born at Stuttgart, in 1770, Kant was forty-six years old, Herder twenty-one, Schiller eleven, Fichte eight, Schleiermacher an infant. When Kant died in 1804, Hegel had come out of the obscurity of his early life, and was teaching at Jena a sharply defined system of philosophy, which took for its own what it approved in Kant, but which went more deeply into the problem of human consciousness than Kant had done. Hegel has outstripped his contemporaries in the degree of attention which his system has gained, and the number of his readers increases, though his style is hard, and translation of him into English is nearly impossible. The late Prof. T. H. Green, of Oxford, and Dr. W. T. Harris, in this country, have distinguished themselves as Hegelians. There is a general tendency to regard Hegel as having done final work, completing the task to which others contributed subordinate labors. The very difficulty of getting hold of him in any form but his peculiar German may increase the interest felt in him by ambitious students.

Hegel's system is a succession of categories beginning with the lowest form of knowledge, mere notice of a thing, and ascending through self-consciousness to reason. Nor does he stop here, but under reason he contemplates spirit and the Divine, that is, he shows how one comes to a knowledge of these subjects. The marked peculiarity of his system is its use of the negative, not merely to define by declaring what is not true of a thing, but to offer a comparison to it and to be a means of clarifying the thought of it, and of taking a subsequent higher view of it. Here lies Hegel's fascination, for his evolution of the categories or forms of knowledge fits in well with the evolutionary theories of science, and his use of the negative falls in well, when predicated of a high plane

* "Hegel's Philosophy of Religion." By J. M. Sterrett, D. D. New York: D. Appleton & Co. 1890. pp. 348. $2.00.

of thought, with Christian self-denial and even with the Lord's laying down His life to take it again.

But this makes room for a division of view, and Hegelians are divided into several groups, holding different interpretations of his doctrine. There are really two, dividing on the line of theology. To those of the right, Hegel seems a Christian of the most profound and rational type, having supplied to Christianity the missing link which binds it to philosophy; but to those of the left, Hegel seems to have made God in the image of man — an evolved Deity arising out of a process of development — and they declare that Hegel simply means that, when man ascends out of a brutish to a perfectly reasoning state, he thinks God, and that is all the God that there is.

The latter is the more common view, especially of those who study Hegel at the beginning of his system and so move upward. To them God seems to emerge upon the mind, and they can find nothing about God apart from this process. Not undervaluing the system in respect to its analysis of the processes of thought, they think of it as needing for its completion a theism which is absolute rather than relative, which exists before it is thought, and is not merely a movement at first, and later a self-conscious mover.

Professor Sterrett has founded his ardent advocacy of Hegel on a posthumous work, the "Philosophy of Religion," and has nothing to say about prior books which implies a direct knowledge of them. He thus seems to "protest too much." To him Hegel is the final, the ideal philosopher, giving rational support to every doctrine dear to his disciple and coming to the rescue of Christianity at the nick of time when philosophical people generally were going off with Spencer into agnosticism. Professor Sterrett is therefore severe in his condemnation of those who take the other view of Hegel's theism. He likes Hegel's saying to his wife, who asked him why he had not gone to church, "Thinking is worship." He mildly deprecates the suggestion that Hegelianism is a purely intellectual system at best, with no place in it for the affections. He is perfectly satisfied that what Christians need is to study Hegel.

His well-printed book has eight chapters and an appendix. The schools of Hegelians, the previous development of philosophy, religion and its present standing, pantheism, study of comparative religion, classification of religions, and the absolute religion or Christianity are some of his topics. He has much to say that is sound sense, and, so far as he has gone, has read Hegel carefully.

In defining the word "metaphysics," he makes a grave, double mistake. He says, "God is the metaphysics (meta, in the midst of) of man and nature." Now the term "metaphysics" is one which Aristotle used to describe that part of his work which came after his treatise on physics, and which was made by his editors a technical term and has remained so. Moreover, it is just Hegel's limitation of truth that he puts God in the midst of man and nature, when a true philosophy must place God, man, and nature on three distinct but vitally interrelated planes of life. To this Hegel has contributed, but he is far from enunciating it in complete form. To meet this ultimate demand of philosophy, absolute idealism is not enough, because it deals with man and does not embrace God and nature except as they are thought by man.

The appendix is an important addition to the book because it shows that the author is deeply interested in the church-unity question. As an Episcopalian he is ready to give up much, recognize ministers of other bodies as his equals, and abandon the claim of apostolical succession. He is very urgent and very sanguine in the presentation of his case, and his paper is good ground for discussion; but we have spoken of the body of the book mainly because of its interest to all men, and because we regard the problem of unity as one of Christian love and not of external measures. If the Episcopalian body would act as Dr. Sterrett proposes they would immensely increase their influence for good; but now they are the least willing of all to coöperate with other religious bodies in common Christian work for the succor of fallen men.

Cambridge, Mass. THEODORE F. WRIGHT.

ADVENTUS DOMINI.

Upon the copy of Swedenborg's "Summary Exposition of the Doctrine of the New Church" upon which was found written, "This Book is the Coming of the Lord: inscribed by command," there are some references which explain what is meant by the inscription. The whole stands as follows:

2513
Hic Liber est Adventus Domini, 4535
6895
Scriptum ex Mandato. 8427, p. 19.

The references are to the author's "Arcana Cœlestia," and relate to this coming of the Lord. The first explains that in the Old Testament the coming of God signifies perception, "for perception is nothing else than the Divine coming or influx into the intellectual faculty." The second shows that by the coming of the Lord is signified the last time of the church, or the final judgment. The third shows that "by the coming of the Lord is not meant His appearing with angels in the clouds, but acknowledgment in hearts by love and faith, and also His appearing from the Word." The fourth reference shows that "the coming of the Lord denotes the acknowledgment of Divine Truth by those who are of the new church, and denial by those who are of the old church." That is — to sum up the import of these statements — by the coming of the Lord we are to understand the intellectual perception and acknowledgment of the Divine Truth in and from the Word. What this perception and acknowledgment is we learn further from such statements as the following, from the author's "Apocalypse Explained":

The Divine Truth is the Word, and they who are of that church [signified by the Holy Jerusalem] are enlightened from the spiritual light of the Word by influx out of heaven from the Lord, and this because they acknowledge the Divine in the Human of the

Lord and from Him are in the spiritual affection of truth. (A. E. 759.)

The Divine Truth proceeding from the Lord as the Sun is the light of heaven, and the Lord by His own light, which is spiritual light, alone illustrates man. (A. E. 846.)

Doctrine cannot be procured otherwise than from the Word itself, nor by any others than those who are in enlightenment from the Lord. They are in enlightenment who love truths because they are truths, and make them of their life. Moreover all things of doctrine are to be confirmed by the literal sense of the Word, because Divine Truth is therein in its fulness and in its power, and man is thereby in conjunction with the Lord and in fellowship with angels. In fine, he who loves truth because it is truth may, as it were, ask of the Lord in matters of faith which are in doubt, and receive answers from Him — but not elsewhere than in the Word, and this because the Lord is the Word. (A. E. 1089.)

Enlightenment is effected through the Word from the Lord, in which Word everything derived from what is spiritual in it communicates with heaven, and the Lord flows in through heaven and into that which at the time is under man's view. . . . To be enlightened through heaven from the Lord is to be enlightened through the Holy Spirit, for the Holy Spirit is the Divine proceeding from the Lord as the Sun, from which heaven is. Hence it is evident that the Lord teaches the man of the church mediately through the Word, according to the love of his will, which he has acquired by life, and according to the light of his understanding, which he has thence acquired by science, and that it cannot be otherwise, because this is the Divine order of influx. (A. E. 1177.)

In these statements we are shown not only the general way by which in this new age of the Christian Church men are to receive the intellectual perception and acknowledgment of the Divine Truth in the Word, which is the second coming of the Lord, but also the particular way by which Swedenborg was specially guided in his great work of learning and communicating to the world this Divine Truth from the Word, and thus being a medium of this coming of the Lord. We see that he is describing his own work when he says that doctrine can be drawn only from the Word itself, and only by enlightenment from the Lord, and then must be confirmed by the

literal sense in which Divine Truth is in its fulness and in its power, and by which man is in conjunction with the Lord. It is from his own experience that he says: "He who loves truth because it is truth may, as it were, ask the Lord in matters of faith which are doubtful and receive answers from Him, but not elsewhere than in the Word." He tells us how it was with himself, when he says that the Lord teaches the man of the church mediately from the Word according to the love of his will and the acquired light of his understanding, and that it cannot be otherwise, because this is the Divine order of influx. And that we may have no doubt he adds:

> Men are enlightened variously, every one according to the quality of his affection and consequent intelligence; those who are in spiritual affection for truth are elevated into the light of heaven, so as to perceive the enlightenment. It has been given me to see it, and from it to perceive distinctly what comes from the Lord, and what from angels; what comes from the Lord is written [by me], and what from angels is not written. (A. E. 1183.)

In effect — when the full time had come for the perception and acknowledgment of the Divine Truth of the Word, on the one hand, and for its rejection on the other — in other words, for the final judgment — the Lord having prepared His servant Swedenborg by leading him through deep spiritual humiliation to a full acknowledgment of His Divine Humanity, and through intense intellectual training to a love of truth for truth's sake, with unexampled ability to discover and communicate it, now put it into his heart to find His Divine truth in all the Scriptures, and completed his preparation by opening his eyes to the light of heaven, in which he might see clearly what came into his mind from the Lord, and what from other sources. Thereafter the light that flowed from the Lord into the text of the Word at the time under his view, he recognized as from Him, and wrote down in such ideas and language as he could command.

The whole of the Word of God passed under his review in this way. From nearly the whole he drew for us spiritual instruction — the Divine Truth in its application to the various needs of men. And now as the close of this life drew near,

he essayed to gather from all these stores the essential doctrines of the Christian Church in its new age — that signified by the Holy Jerusalem descending from God out of heaven. But as a preliminary sketch of this great work on "The True Christian Religion," he published the "Summary Exposition" of this doctrine, on two copies of which he was permitted, or instructed, to inscribe the words, *Hic Liber est Adventus Domini.* The Lord had come to him in the way provided — as the Spirit of Truth guiding unto all truth. To him and through him to the world He had shown the sign of the Son of Man in the clouds of heaven — that is, the Divine Truth of the Word through the clouds of its literal sense. And this little book was a summary of what was thus revealed of the Divine Truth. The inscription, "This Book is the Coming of the Lord," cannot be gainsaid. If its doctrine is the truth of the Word, it is simply and truly the Lord's coming into the minds of men which He foretold. The inscription was reverential. Any misunderstanding of it was guarded against by the references we have quoted. It was a joyful, reverent acknowledgment on the part of Swedenborg that his doctrine was not his own, or discovered of his own powers, but revealed to him and through him by the Lord for His church. Such acknowledgment was a delight to Swedenborg, as to angels of heaven. It never leaves him, but shines through every page. It is the seal of his deep regeneration, of his having accepted the Divine will for his own. Whatever comes to him comes from the Lord. Whatever he sees the Lord gives him to see. Whatever work he does, the Lord does through him. The books for the church that he had written were written *a Domino per me.* (Sketch of an Eccles. Hist.)

Accepting reverently what Swedenborg says of the source of the light that was given him in the study of the Word of the Lord — confirmed as it is by all the light that our minds are able to receive from the same source — we love these books, we revere them, we look to them as authority in their interpretation of the Word and in the doctrine they draw therefrom. But we do not make a fetish of them, and Swe-

denborg would be the last man to wish us to do it. He would be the last man in the world to claim or admit that what it was given him to write of the Divine Truth of the Word, is comparable with even the literal sense of the Word itself, in which the Divine Truth lies in all its fulness and sanctity and power. What he wrote of this Divine Truth was such measure as with his degree of intelligence and regeneration, the Lord by the Spirit of Truth could enable him to see and express — in ideas and language of his own. How infinitesimal this measure is in comparison with the full measure of the Word, Swedenborg often gives us warning. Let this suffice as a reminder:

A certain good spirit was taken up into the first heaven, and speaking with me from thence he said that he saw infinite things in what I was then reading in the Word, when yet I myself had only a simple thought on the subject. Afterward he was taken up into an interior heaven, and he then said that he now saw yet more things, and so many that the things which he had seen before were to him gross in comparison. From thence he was again taken up into a still interior heaven, of the celestial angels, and then he said that what he had before seen was scarce anything in comparison with what he now saw. (A. C. 6617.)

All this infinity of Divine Truth Swedenborg assures us is contained, by means of correspondence, in the literal sense of the Word, and therefore the Word in that sense is in all its fulness and power — which it cannot be in any single statement of the interior sense. From this we may see how greatly we should err if we thought of placing Swedenborg's interpretation of the Word on a par with the Divine Word itself, though acknowledging with Swedenborg that what he has been permitted to give us of insight into the Word is given through him by the Lord. It is given by the Lord, but through Swedenborg's human rationality and intelligence, and limited by its measure. This is plainly told in our quotations:

The Lord teaches the man of the church mediately from the Word, according to the love of his will, which he has acquired by life, and according to the light of his understanding, which he has

thence acquired by science; and it cannot be otherwise, because this is the order of influx.

As with the man of the church, so we may assume with the angel of heaven — his understanding or expression of the internal sense of a passage of the Word is measured by his intelligence; and this may explain Swedenborg's statement that the literal sense of the Word is most holy, and even more powerful than the spiritual sense. (A. E. 816.) But the holiness and power of the literal sense is more fully set forth in the following extracts:

The Word in the literal sense appears for the most part simple, but still the wisdom of the three heavens is stored up in it; for in every single thing thereof is an interior sense, and senses still more interior — an interior such as it is in the first heaven, a still more interior such as it is in the second heaven, and an inmost such as it is in the third. These senses are contained in the sense of the letter, one within another, and are thence unfolded one after the other, each from its own heaven, whilst it is read by a man who is under the leading and guidance of the Lord. These interior senses differ in degrees of light and wisdom according to the heavens, notwithstanding they make one by influx, and thence by correspondence; but how they thus make one shall be explained hereafter. From these things it is evident how the Word is inspired by the Divine, and that by virtue of such inspiration it is a writing distinguished from all others, and to which no others can in any wise be compared. (A. E. 1079.)

Inasmuch as the Word in ultimates is of this nature, it follows that it is not fully the Word before it is in ultimates, thus before it is in the sense of the letter, for without this it would be as a temple in the air and not on the earth, or as a man in flesh and not at the same time in bones. And whereas Divine Truth in its ultimates is in its fulness and also in its power — for while it is therein it is together in all — therefore the Lord never operates except from firsts by ultimates, consequently in fulness. (A. E. 1087.)

Divine Truth is what is called holy, but it is not holy before it is in its ultimate, which is the Word in the sense of the letter; wherefore the Divine Truth there is holy, and may be called the sanctuary. (A. E. 1088.)

Inasmuch as the Lord operates all things from firsts by ultimates, and in ultimates is in His power and in His fulness, therefore it pleased the Lord to take upon Him the Human and to become Divine Truth, that is, the Word, and thereby from Himself to reduce into order all things of heaven and all things of hell, that is, to execute a last judgment. This the Lord could accomplish from the Divine in Himself, which was in firsts, by His Human which was in ultimates. (A. E. 1087.)

It is thus in the letter of the Word that the Divine of the Lord resides in its holiness, and the high purpose of the light given us by the Lord through the writings of His servant, Emanuel Swedenborg, is to enable us to see His Divine in this letter of His Word.

Waltham, Mass. BENJAMIN WORCESTER.

"SINCE man was born for eternal life, and is introduced into it by the Church, therefore the Church is to be loved as the neighbor in a higher degree [than an individual, or society, or one's country] ; for it teaches man the means which leads to eternal life, and introduces him into it,—leads to it by the truths of doctrine, and introduces by the goods of life. It is not meant that the priesthood is to be loved in a higher degree, and from it the Church ; but that the good and the truth of the Church are to be loved, and the priesthood for their sake ; this only serves, and just as it serves is to be honored. The Church is the neighbor that is to be loved in a higher degree, thus even above one's country, for the further reason that man is initiated by his country into civil life, but by the church into spiritual life, and this life parts man from merely animal life. . . . Their distinction is like that between the finite and the infinite, between which there is no ratio ; for the eternal is infinite as to time."—*Swedenborg*, T. C. R. 415.

OPEN LETTERS.

DUAL CONSCIOUSNESS.

Editor of the New-Jerusalem Magazine:—

To a communication on the subject of man's dual life in the August number of the MAGAZINE, is appended an editorial note in which it is said: "A. C. 24 misleads our correspondent by saying, 'two perfectly distinct existences,' for the simple phrase *ex distinctis*.'"

It may be of use to some of your readers, while it can do injustice to none, to lay before them the passage in Swedenborg's own words, together with a translation which does not differ much in substance from that which was quoted in the MAGAZINE, but by a closer adherence to the terms of the original, brings out more clearly its distinctive meaning:

Homo, antequam regeneratur, nequidem novit quod internus homo detur, minus quod internus, putans non distinctos esse, quia immersus corporeis et mundanis, etiam quae interni hominis sunt, immersit iisdem, et ex distinctis unum confusum obscurum fecit. (A. C. 24.)

Rendered literally, as nearly as it may be, consistently with giving full expression to the original, the passage reads thus:

Man, before he is regenerated, does not even know that an internal man exists, still less what the internal man is, not thinking that they are on distinct planes of life, because, wholly occupied himself with corporeal and worldly things, he also immerses in principles correspondently the same, the faculties of his internal man, and from two, the internal man and the external man, whose planes of life are perfectly distinct, forms a confused obscure idea of one man.

The adjective *distinctis*, preceded by *ex* apart from the substantive it is meant to qualify, would in truth be a "simple phrase." What is the substantive? Does the question admit of any other reply than that the construction and tenor of the entire passage, of necessity imply the understanding of *duobus hominibus* in conjunction with *distinctis*, and of *hominem* in conjunction with *unum*. Without the understanding of these substantatives the translation would be crippled; with them it is a complete, harmonious whole.

Ex distinctis duobus hominibus would seem to have been happily rendered by the words, "from two perfectly distinct existences."

The idea involved which suggested to the editor the rather incongruous comparison with the imaginative freak of "Jekyll and Hyde" cannot be ascribed to the translator, still less to your correspondent. It owes its human paternity to the master teacher of all, Swedenborg.

If any student of the writings is dissatisfied with the translation here presented, an analytical, rational criticism in the interest of truth is sincerely invited. If the letter in the August number is included in the criticism, so much the better. If error be found, let its quality be made apparent. If an approximation to truth present itself, let it be illumined by rays of more interior light. The question seeking solution is not, whether man now is a spirit, and is thus internal as well as external? But, Does Swedenborg teach that man, so long as he is in the body, lives a dual, conscious life — the life of the external man, conscious on the plane of this world, but knowing nothing of his internal man; and the life of the internal man in the conscious exercise of his faculties on the plane of the world of spirits, but knowing nothing of his external man?

T. L.

THE MAGAZINE.

Editor of the New-Jerusalem Magazine: —

I HAVE great reluctance in trying to express what the MAGAZINE might be, and do so only because of your request in answer to my privately expressed sorrow that you seemed to be narrowing the line of its usefulness by a rigid, doctrinal supervision, aiming to make its words authoritative — conforming to a certain standard of orthodoxy among New-Church people.* And in what I say, I disclaim being critical. I make no effort to be exhaustive, and utter a large and final word. I would only attempt to be modestly suggestive, and perhaps lead in such an expression of opinion, as coming from many of the readers of the MAGAZINE would be a most helpful information to the editor. I might say also, in this beginning, that I fully recognize everywhere and always the difficulties that are in the way of actualizing a good thing, of realizing a noble ideal.

Through all the spaces of such publications should breathe the spirit of catholicity. There should be no repression, no narrowness, no dogmatism, no standard of orthodoxy to which all utter-

* Our brother, a Baptist clergyman, means the note printed in November.

ances must conform. There must be a whole-hearted confidence in the truth, in the Lord Whose the truth is, and Who reigns in His universe. All the truth asks for itself is a free field — a full, untrammelled utterance in order to vindicate itself against error — in order to work its way of life into the minds and hearts of men.

The evil that has most deeply shadowed and hid the truth is that of putting our hand to its ark, to stay it up — the setting up of a standard to which all utterances must answer under penalty of being heretical and silenced. The creed spirit is the truth's great and subtle foe. In the interests of truth I claim a hearing for every man who, in a spirit of kindness, free from dogmatism and the poison of controversy, thinks he has a truth, or view of it, that might be helpful to his brethren. From my point of view his thought may seem very erroneous, very dangerous — still would I give him a hearing; and in a like spirit of kindness set over against his views my own, thoroughly convinced that in such a free field, shone over by the tender light of charity, the Lord of Truth would vindicate His own.

Opinion — or "truth alone" — exalted to a throne, always holds a poisoned dagger with which it slays brotherliness, by the path of murder coming to its triumph. But where charity holds all the ways of an exchange of opinions life feeds on the hidden manna, and truth is sure to shine forth with very great blessings. And this means that controversial articles, articles that seek to compel belief, with an element of selfishness, to triumph over the other brother — this a chief desire — such articles I believe are wisely ruled out.

Personal feeling should be always in abeyance — self always lost in a simple-hearted desire to know and be swayed by the truth. What the New Church desires chiefest is a hearing. It feels where such a hearing is given that it has a truth to utter that will win its own way. If it were given to complaint, it might with greater reason make the charge of intolerance against the thought of the churches, the creed spirit, a standard of orthodoxy which so controls that new ideas have the almost impossible task of getting a hearing. Surely profit should be had from such experience — a profit great enough to make the New Church the freest, most undogmatic, uncreedal, unsectarian of all the churches. And that it is not so is one of the painful surprises experienced by men who, from an acquaintance with the teachings of Swedenborg, seek an acquaint-

ance — sometimes in a hunger for fellowship — with the organized New Church. "My brethren, these things ought not so to be." The sect spirit is fast dying out among the denominations. Hardly could a minister choose a more certain way of making himself unpopular in almost any community, than by an exaltation of his denomination — a shutting himself off from sympathy and coöperation with those of another faith and order. And this spirit of fraternity prevailing among evangelical churches is softening the asperities heretofore cast upon such people as the Unitarians and New-Church people. Knowing this fact as I do, experiencing it as I do, hearing it from the lips of many ministers, I am persuaded that many who come to be New-Church in thought will not become New-Church in ecclesiastical attachment, as long as they conceive a narrow ecclesiasticism to prevail in the New-Church organization. Ecclesiastically they find more of the New Church in the old church. A friend of mine, not long ago, speaking of his denomination's Quarterly, said, "I never read it; for I know just what each man will say before he says it."

If the day is here, or comes, when the intelligent New-Churchman can say that of its publications, it shows a condition of things demanding a vigorous protest in the name of the very truth which to teach is the mission of the New Church in the world.

The New Church needs in its writings to cultivate the finest and best literary style. Altogether aside from its mission as truth-teacher it ought to make literature that as literature would win its way, giving the very truth which has its own pricelessness a large hearing. This should gain added force, if truth holds in the remark of a New-Church brother, that "the New Church will be a reading church." It has seemed to me that there is something about the writings that bear so powerfully down upon New-Churchmen, as to make them lose that free and living literary personality which all writers should have. The style is so often a barrier to a hearing. And whereof I speak, I know. I have been much disappointed, when men most free from prejudices, most open to new ideas, have said to me of certain New-Church writers whose thought I have gotten into their hands, "I can't read them" — the literary style being the reason. An experience different from this I had. Getting "The Footprints of the Saviour," in the hands of a brother minister, a year afterward he greeted me with the question whether I had anything else good to read. "That book

you called my attention to, has so fascinated my wife and daughters that I can hardly get my hands on it. They seem to carry it wherever they go."

I would like to see the MAGAZINE working on into a position of influence in the literary world, while yet being a teacher that would help our more doctrinal and literal brethren — or needs, I might perhaps better say. S. M. J.

A PARALLEL.

Editor of the New-Jerusalem Magazine: —

MORE than one hundred years ago Swedenborg described a scene and related that a politician said: "I shall not say anything concerning heaven, hell, and a life after death, since no one knows anything about them; but still allow the priests, without rebuke, to preach those things; for thus the minds of the vulgar are held bound by an invisible bond to the laws and rulers: does not the public safety depend on this?" (T. C. R. 160.)

Near the close of this year of our Lord 1890, a noted American Christian preacher (Rev. Dr. Lyman Abbott, in the *Century Magazine*) says: "... the possession of a religious life is essential to enable the nation to solve aright its great problems, ... to fulfil its destiny ...; without religion it cannot even fulfil its first and simplest function. ... For a people ... must be restrained either by force from without or by force from within. Force without is despotism; force within is religion."

What essential difference is there between what the politician of Swedenborg's day said, and what the Christian preacher of our day says?

Charleston, S. C. W. J. B.

I LIKE to hear one pronounce the name of God with a subdued awe, and to see the cast of thought overspread the features when eternal things are named. I like to see a delicate and quiet handling of sacred truths, as you speak the name of your mother in heaven. I might say that this is the way a gentleman bears himself toward religion, but I would rather have you feel that it is the treatment due to the majesty of the subject. — *T. T. Munger.*

DOCTRINAL STUDIES.

THE PERVERSION OF A TRUTH.

In the proceedings of the General Church of Pennsylvania, which culminated in the act of separation from the General Convention, it appears to have been universally agreed that the fundamental ground of difference between that body and the Convention is that the Convention denies that "the writings are the Divine Human." The assertion that they are so was regarded as conclusively established by the fact that upon one of the books is found written by Swedenborg, "This Book is the Coming of the Lord." What Swedenborg says about it, we all believe; but it is undoubtedly true that the interpretation which the General Church puts upon it is not generally accepted by the Convention, and it may well be that this is the root of the discordance that exists between the two bodies. I propose, therefore, to consider the meaning of the expression which Swedenborg uses, and the nature and consequences of the different interpretations put upon it.

The title-page of the book upon which the words are written is as follows: "A Brief Exposition of the Doctrine of the New Church which is meant in the Apocalypse by the New Jerusalem; by Emanuel Swedenborg, a Swede. Amsterdam, 1769." The opening paragraph thus describes the character of the work:

> Several works and tracts having been published by me, during some years past, concerning the New Jerusalem — by which is meant a New Church to be established by the Lord — and the Apocalypse having been revealed, I have determined to publish to the world the doctrine of that church in its fulness, or entire. But as this is the work of some years, I have concluded to put forth a sketch of it, in order that a general idea of that church and its doctrine may first be formed; because when generals precede, each and all things presented in their fulness appear in the light; for these enter into the generals as things homogeneous into their

proper receptacles. But this brief statement is not submitted for critical discussion, but is only offered for information, as its contents will be fully proved in the work itself. But first will be stated the doctrinals of the present day concerning justification, for the sake of what follows concerning the disagreement between the dogmas of the church of today, and those of the New Church.

Accepting this as a true description of the book, in what sense is it the "Coming of the Lord"? Of course the little book is not literally the Divine Human; otherwise we should build a costly temple over it, and worship the book. Neither is it true that the little book contains the whole of the Divine thought, Divinely expressed. It is not even the most important of the doctrinal books "by Emanuel Swedenborg," the "Swede." It is professedly only a sketch of a much more important work which was to follow. And even if it did contain the whole of the Divine thought Divinely expressed, it would not be the Divine Human; for the Divine Human is not Truth, but Good or Love, as we read in A. C. 6993: "After the Lord even as to the Human was made Jehovah, that is Divine Good — which was after the resurrection — then He was no longer Divine Truth, but this proceeded from His Divine Good"; and similar things are said in many places.

And these things which are true of the very book upon which the exalted words are written, are substantially true of all the books written by Swedenborg taken together. They are not as books the Divine Human of the Lord. Neither do they contain the whole of the Divine thought Divinely expressed; for Swedenborg says again and again that "only a very few" of the arcana of the spiritual sense of the Word are explained by him (A. C. 64, 166), and that "it is impossible to describe a ten thousandth part of them." (A. C. 937. See also 8443.) Moreover, as is well known, there are very many parts of the Word which are not even quoted at all in any of Swedenborg's works. And even if they did contain the whole of the Divine thought, they would not be the glorified Human, for this is pure Love, from which the truth proceeds.

If, then, it is not true literally that the books are the Lord, nor in the sense that they contain the whole of the Divine thought, in what sense is it true that they are "The Coming of the Lord"? And first, in what sense is this true of the little book upon which these words are written?

That little book contains an exposure of the falsities then prevailing in the several parts of the Christian Church — which falsities prevented men from going to the Lord directly, and knowing Him truly — and a brief statement of the true doctrine about the Lord, which enables men to think of Him truly, to go to Him immediately, and to be enlightened and saved by Him. This truth is the coming of the Lord in the sense in which the rays of the morning sunshine, dispersing the darkness and illusions of the night and showing all things truly, are the coming of the sun. They are full of the warmth and light of the sun; they reveal its nature truly, but they are not the sun itself.

Members of the New Church in general look upon the writings of Swedenborg in this way. They are delighted with the sunshine in them. They find there the love and light of heaven which they feel to be from the presence of the Sun of heaven. They read Swedenborg's words: "It has been given me to see the Lord as a Sun; before my face I see Him, and for many years, to whatever quarter of the world I turned myself, I have seen Him in like manner" (D. L. W. 131), and they know from the shining of the Sun in his writings that it is true. They believe every word of their spiritual teaching to have been revealed by the light of that Sun of heaven. They do not call those words nor the light that is in them the very Divine Human of the Lord. For they remember that "the Lord as to His Divine Human as well as His Divine Itself, is above heaven, for He is the Sun which illumines heaven." (A. C. 628, 9571.) And they remember also that "the face of the Lord is Divine Love, and no one can endure the Divine Love as it is in itself; for thus to see the face of the Lord would be like letting the eye into the very fire of the sun, in which case it would instantly perish." (A. E. 412.)

There is a further reason why they cannot call them so; and that is that to say that "the writings are the Divine Human" becomes quickly the saying that "the doctrines are the Lord"; and thus the thought of the Lord as the one Love is set aside; and through the inevitable exaggeration of particulars of doctrine as the Lord, and the consequent insistence upon them, there comes strife and suffering.

If I understand the feeling of the church rightly, it is in the effort to change its state from the preparatory state in which of necessity the study of doctrine has the leading part, to the regenerate state in which love and charity will be in the chief place. It will not value truth of doctrine less than before; but rather the more, for its use in introducing the love of the Lord. But it will be more and more jealous lest the magnifying of doctrine should shut out the spirit of love which brings peace and unity; for it is learning the lesson that though the Lord is present in the truth, He *comes* only to him in whom love to God and the neighbor is conjoined with the truth. (T. C. R. 774.) J. W.

THE DEGREES IN THE LORD BEFORE THE INCARNATION.

It has been told me from heaven that in the Lord from eternity, Who is Jehovah, before His assumption of a Human in the world, the two prior degrees existed actually, and the third degree potentially, as they do also with angels; but that after the assumption of the Human in the world, He put on also the third degree, called the natural, thereby becoming Man, like a man in the world. (D. L. W. 233.)

The Lord before His coming into the world was indeed present with the men of the church, but mediately through angels who represented Him; but since His coming He is present with men of the church immediately; for in the world He put on also the natural Divine, in Which He is present with men. (T. C. R. 109.)

These passages seem to teach that at any rate the Lord did not have the natural degree in Himself until the Incarnation. And the following passages seem to show that the celestial and spiritual degrees on the plane of those degrees in the heavens, He had only by influx into the heavens:

Jehovah Himself was the Lord as to the Divine Human, when He descended into heaven, and flowed in through heaven. . . . The Divine itself in heaven, or in the Greatest Man, was the Divine Human, and was Jehovah Himself thus clothed with the Human. (A. C. 3061. See also 4687, 6000, 6280, 6371, 6720, 6854.)

Before the assumption of the Human, He had a Divine Rational, but by influx into the angelic heaven; and when He manifested Himself in the world He had it by an angel whom He filled with His Divinity; for the Essence purely Divine, which was the purely Divine Celestial and Divine Spiritual Essence, transcends both the angelic and the human rational, but was given by influx. . . . Before the Incarnation there was not any Divine Human but a representative One through some angel . . . but the representative human was not of such efficacy that it could spiritually enlighten men; wherefore illustration then took place only by types and figures. (*Replies to Dr. Hartley*, 2, 6.)

"The purely Divine Celestial and Divine Spiritual Essence," which "transcends both the angelic and the human rational, but was given by influx," appears to be of the degrees above the heavens, spoken of in A. C. 7270 and A. E. 1125. It could not be on the same plane with the heavens, or our next quotation could not be true:

[By the glorified Human] His Divine operation reaches even to ultimates in the world; whereas, otherwise, it would reach only to the first in heaven, and mediately through them and the next following to the last or lowest, who are men. Wherefore if these should recede, as was the case immediately before the coming of the Lord, the Divine operation with men would be at an end, and consequently they would not have any means of salvation. The Divine operation of the Lord by the Human assumed in the world, is called His immediate influx even to ultimates. (A. E. 806.)

If the Divine existed infinitely on the planes of the heavens, it could not be said that it reached "only to the first in heaven, and mediately through them and the next following to the last." But it would appear that the degrees which the Lord had before the Incarnation below the inmost of the heavens, must all have been from influx through the inmost to the last, and thus mediate and finite. If they had been

Infinite, there would always have been immediate as well as mediate influx on every plane, and there would have been no need of the Incarnation. Indeed the Incarnation, and all the labors which the Lord did in His human life, would have added nothing. J. W.

BOOK NOTICES.

LECTURES ON GENESIS AND EXODUS. By JOHN WORCESTER. Boston: Mass. New-Church Union. 1890. pp. 183. 75 cents.

THIS volume has been awaited with great interest as one which might be made helpful to our own people and to Bible students of a reverent and thorough habit in general. At first sight of it we are led to regret that the title "The Spiritual Interpretation of the Scriptures," which accurately describes the book, was not prominently used, perhaps in a brief form such as "Genesis and Exodus Spiritually Treated." To put the title "Lectures" on a book wholly free from references to a speaker or an audience is to mislead the reader. These are carefully wrought essays. One more criticism must be uttered about the lack of a word of preface or of explanation as to who Mr. Worcester is. The book is thus given the appearance of a modest publication for the benefit of Mr. Worcester's personal friends, and fortunately for its usefulness they are many.

We have here a study of Genesis and Exodus in a condensed but perfectly lucid form, and careful selection has been made of the topics, which are but seven: "The Story of the Creation," "The Garden of Eden," "From Eden to Noah," "Abraham and his Sons," "Joseph in Egypt," "The Exodus," "The Tabernacle and Sacrificial Worship." The commonly felt difficulties in regard to the Bible are clearly stated and are met by showing some of the wealth of meaning lying below the surface. The creative days are explained very fully as the stages of the individual life. The author believes that man came from a human animal by the development of personality. The fall of man from the high position which he had gained in Eden is fully told, and then the flood is explained. Passing then to Abraham and Joseph the story is re-

garded in reference to the Christian experience, and the present condition of the general church is described as that of going down to Joseph in Egypt, to our Lord's earthly life, for lessons which may sustain spiritual life. The recovery of the church is sketched under the Exodus, and is most significantly brought out. The final treatment of the Jewish worship is used as an account of the truly spiritual life before the Lord.

One is impressed in reading with the wealth of thought which is crowded within these pages, and yet it is so lucidly expressed that one has only to use patience to understand what is meant and to see that nothing is stated dogmatically, but always with rational evidence to support the conclusions. We print in this issue a chapter from the book, which may give our readers a juster idea of the value of this important work.

The Romance of Swedenborg's Life. By Anna C. Wallberg. San Francisco: C. A. Murdock & Co. 1890. pp. 67.

This is a pretty pamphlet relating to Swedenborg's friendship with Councillor Polhem and his two daughters, both of whom are said to have been promised by their father in turn to him, but both married otherwise, and Swedenborg never married. The anxiety of the Councillor to have his gifted fellow student as a son-in-law seems to have led him to plan what he could not carry out. Swedenborg is believed to have had an affection for the younger daughter. Miss Wallberg has given a graphic account of the times of Charles XII., and, except for the unfortunate fancy of making Swedenborg set a chair for a deceased person, she may not have gone far out of the way historically. We doubt very much, however, the propriety of constructing biography, as is done in the account of the visit to the Polhem family.

Hindu Literature. By Elizabeth A. Reed. Chicago: S. C. Griggs & Co. 1891. pp. 410.

The immense mass of Indian religious literature has made it impossible for any except specialists to master it, and the translations hitherto made of portions of it by Max Muller, Monier-Williams, and others have made too large a library to be possessed by the general student. The effort to describe the whole briefly but accurately, and to give some important extracts, has therefore been undertaken by this lady with useful purpose; and she seems to have succeeded admirably. In twenty-four chapters she has

treated of the literature in general, of the Vedas, the later mythology, the Suttee, the Brahmanas, the Code of Manu, the Upanishads and what they tell of monotheism, cosmogony, the origin of man, metempsychosis, and rewards and punishments, the Ramayana, and the Maha-Bharata, both great epics, and finally of Kirshua, whom some have regarded as resembling the Christ. The inferiority at every point of the Indian ideas of God and man to Christianity is clearly pointed out, without undervaluing the poetic and mythological wealth of this luxuriant literature which has fascinated scholars like Sir Edwin Arnold. But the verdict is:

> The Hindu theist claims that there is but one God, one being in millions of forms. To this universal spirit devotion may be rendered through thousands of inferior gods, through the ghosts of dead ancestors, through living heroes, animals and plants, mountains and stones, the stars of heaven or painted idols. The early Vedic worshipper paid his homage to the sun and moon, but the modern Hindu adores the crocodile. Far better than modern idolatry was their primitive worship of mountain and storm. How is the mind of the worshipper fallen!

LESSONS ON THE GOSPEL OF LUKE. By H. G. SPAULDING and W. W. FENN. Boston: Unitarian Sunday-School Society. 1890. pp. 210.

THIS is a neatly-printed commentary prepared for class use by two Unitarian clergymen. It is interesting only as exhibiting the way in which many excellent persons now mutilate the Gospels. That which from a materialistic point of view is probable, passes without criticism, but that which teaches spiritual facts is set aside as wholly untrue. For instance, our Lord did not rise from the tomb; Mary Magdalene was of "an hysterical temperament" and had a vision; Nicodemus had taken away the body secretly — this is the Gospel according to Mr. Fenn. And this dimness of vision as to anything spiritual beclouds the mind as to other matters. At least so only can we account for this as to the Prodigal:

> The father must have been an austere man, never manifesting his affection for his sons, else the prodigal would never have thought of asking to be received as a servant; but the sight of the poor boy was too much for his usual cold reserve.

POEMS BY EMILY DICKINSON. Boston: Roberts Bros. 1890. pp. 152. $1.50.

EMILY DICKINSON (1830–1886) resided in Amherst and seldom left her father's house. She was known to have an unusual poetic gift, and yet she was so much a recluse that her friends must wait

till her death to enjoy the fruits of her pen. We now have more than a hundred little poems in a beautiful volume, prepared under the skilful oversight of Col. T. W. Higginson. Here is one of the poems :

Have you got a brook in your little heart,
  Where bashful flowers grow,
And blushing birds go down to drink,
  And shadows tremble so ?

And nobody knows, so still it flows,
  That any brook is there ;
And yet your little draught of life
  Is daily drunken there.

Then look out for the little brook in March,
  When the rivers overflow,
And the snows come hurrying from the hills,
  And the bridges often go.

And later, in August it may be,
  When the meadows parching lie,
Beware, lest this little brook of life
  Some burning noon go dry !

And we must give one more :

Death is a dialogue between
  The spirit and the dust,
" Dissolve," says Death. The spirit, " Sir,
  I have another trust."

Death doubts it, argues from the ground.
  The spirit turns away,
Just laying off, for evidence,
  An overcoat of clay.

A Mystery of New Orleans. By W. H. Holcombe, M. D. Philadelphia : J. B. Lippincott Co. 1890. pp. 332. $1.00.

Dr. Holcombe, who has confined his writing for some years almost exclusively to a metaphysical and mystical line of thought, has here come forth with an actual novel, with hero and heroine, a lost child, a great fortune, a murder, a duel, a suicide, and all the accessories wanted by the most sentimental reader. But he has made all this only the stream on which to float his ideas of psychical powers and developments for which he constantly expresses his indebtedness to Swedenborg. As an artist we are bound to say that our venerable friend uses too many adjectives, and that he

makes his characters too good or too bad for the modern character-study story, but he has certainly urged his ideas vividly and with such intensity as to keep the reader's close attention and to command respect for his views of spiritual realities. He has put himself into the story as Dr. Holden, "apparently fifty but really sixty years of age; large, well-proportioned, with blue eyes, auburn hair, slightly gray beard, gold spectacles," etc.

The Andover Review (conducted by the Andover professors, and published, at $4.00 a year, by Houghton, Mifflin, & Co., Boston) contained in its January issue a valuable criticism of "Dr. Martineau's Criticism of the Gospels," written by Professor Hincks. Dr. Martineau, in his recent work on "The Seat of Authority in Religion," had assailed the Gospels as essentially false in their accounts. Dr. Hincks examines this claim as regards the trustworthiness of the Gospels, and shows them all to be vindicated on historical grounds alone. He naturally gives special attention to the fourth Gospel. The conclusion reached is "that a lofty mind, leaving the realm of truth in which it is at home, and entering new fields and using untried methods, may fail to show its best powers, may be taken captive by prejudice, may neglect to give its conclusions thorough testing, and may therefore make assertions not worthy of its noble fame."

The Methodist Review tells of a "New Mohammedan School of Thought" in a paper clearly written by Rev. H. Mansell, of Cawnpore, India. It would appear that English influence and the desire to acquire office under the government have something to do with the new ideas, among which are a denial of miracles and of the deluge, the disapproval of pilgrimages, and the adoption of European dress. The *Review* is very strong in its defence of the Bible and of Methodism, but is rather acrid in its discussions with Episcopalians and others.

The Multitude of the Heavenly Host is a very neat pamphlet from the pen of the Rev. L. P. Mercer, printed by the Western New-Church Union. As the title implies, it contains some account of the angels, who they are, where they are, and what they do. Unfortunately it came too late to be mentioned before the gift season, but it is good at all times to have such a booklet to give to a friend. The price is fifty cents.

THE NEW CHURCH.

THE GENERAL CHURCH OF PENNSYLVANIA.

At the last meeting of the "General Church of Pennsylvania" held in Pittsburgh, Nov. 13 to 16, the following preamble and resolutions were adopted by a vote of thirty-six to two:

Whereas, It has become evident that the "General Convention of the New Jerusalem in the United States of America" is not in internal accord with the General Church of Pennsylvania, and that the external bond existing under and by virtue of a compromise compact has been rent asunder by the General Convention, both by the acts of its duly constituted officers and also by the acts of a majority of its members in solemn convention assembled; Therefore be it

Resolved, That the clause reading "constituting a part of the Most General Body of the New Church in America, styled 'The General Convention of the New Jerusalem in the United States of America,'" be hereby expunged from Paragraph I, Part II, on "Organization" in the Instrument of Organization of the General Church of Pennsylvania; and

Resolved, That the Councils of the General Church of Pennsylvania be requested to draft and transmit to the General Convention a Declaration setting forth in appropriate terms the position of the General Church of Pennsylvania and the circumstances of the severance of the external bond heretofore existing between it and the General Convention of the New Jerusalem in the United States of America.

We regret this action of the "General Church of Pennsylvania," not because the numbers of the General Convention will be greatly reduced — for the "General Church" constitutes less than a tenth of it; nor yet because of the loss of effective strength in conducting the uses of the Convention — for except the one use of preserving and photolithographing Swedenborg's manuscripts, the "General Church" has showed little interest in the work of the Convention. But we regret it because we think it is the duty of the Christian Church, whose fundamental law is love to one another and unity from love, to adjust its differences within itself; and separation implies failure to do this duty. And besides, the dissolution of the outward bond does not and cannot prevent us from being constituent parts of the same humanity, acting and reacting upon each other. It cannot absolve us from the obligation and necessity of learning to deal truly and justly with each other, to think wisely and to feel kindly.

The reason assigned for the separation in the above preamble is not, as we think, a just reason. Those who have been familiar with the working of the Convention for the last twenty years know that its conduct toward the "General Church" and the members of it, has been in general yielding and conciliatory, that it has repeatedly gone so far as to change its Constitution in a manner distasteful to a large majority of its members, in order to satisfy the "General Church" and to promote harmony. And they know that the "General Church" never is satisfied; that the yielding of the Convention is always followed by further demands; and that the final act of the Convention — which seems to be referred to as "rending asunder" the bond with the "General Church" — was simply a refusal to receive a more than usually censorious and unjust report.

The policy of the Convention for many years has been, practically, to give the "General Church" full liberty to work out the principles of the "Academy" — which is the dominant body within it — yielding every thing that was possible consistently with the freedom of the other bodies composing the Convention. The fundamental principle of the "Academy," constantly insisted upon by its organs and its members, is that "the Doctrines are the Lord"; and this Deification of doctrine leads, as it seems to us, to the destruction of the charity which is the essential life of the church. It is true that Swedenborg several times speaks of the Lord as "doctrine itself." But he evidently means simply that the Lord is the Source of doctrine — that the truth of doctrine is all in the Divine wisdom of the Lord. He can mean nothing contradictory to the essential teaching that the glorified Lord is Love itself, from which truth proceeds; and that the Lord is not received by the church in doctrine, but solely in a life of charity.

The constant insistance upon doctrine as the Lord, and thus before every thing else, has the consequences which Swedenborg so often ascribes to the exaltation of faith to the first place. The first and most evident consequence is, that in every part of the church where this principle gains a footing, it immediately produces dissension and division. This is true everywhere, both in our own country and in Europe; and its dividing work still goes on, notwithstanding such forcible warnings in the doctrines themselves as the following:

Doctrinals alone do not constitute the external, and still less the internal of the church; nor do they distinguish churches before the Lord; but it is a life according to doctrinals — which all, when they are true, regard charity as their fundamental thing. What are doctrinals but to teach how man should live? In the Christian world the churches are distinguished by their doctrinals, and they call themselves from these Roman Catholics, Lutherans, Calvinists, or the Reformed, and the Evangelical, besides other names. That they are so called is from doctrines alone, which never would have been the case if they had made love to the Lord and charity toward the neighbor the principal point of faith. Then the doctrinals would be only varieties of opinion concerning the mysteries of faith, which true Christians would leave to every one according to his conscience, and would say from the heart that one is a true Christian who lives as a Christian, or as the Lord teaches. Thus one church would be formed out of all the diverse ones, and all the dissensions arising from mere doctrinals would vanish, yea, all animosities towards one another would be dissipated in a moment, and the kingdom of the Lord would be established upon the earth. (A. C. 1799.)

All gathering together and union is from charity; and all dispersion and disunion is from no charity. (A. C. 343.)

They who are in doctrinals and not in charity dispute on every subject, and condemn all who do not speak — which they call believing — like themselves. (A. C. 1798.)

If charity were in the first place, and faith in the second, the church would present a different appearance; for then no others would be called Christians but those who lived according to the truth of faith, that is, a life of charity. Then also they would know what charity is. And then they would not make many churches, distinguishing among them according to the truths of faith; but the church would be one, in which would be all who are in good of life — not only all who are within the circle where the church is, but also who are out of it. The church thus would be in enlightenment concerning such things as are of the Lord's kingdom; for charity enlightens, and in no case faith without charity; and the errors induced by faith separate would be clearly seen. (A. C. 6269.)

How much evil this introduces into the church — to make the truth of faith first — may be evident; for by it such obscurity is caused that it is not known what good is, thus neither what truth is; for good is like a flame, and truth like the light from it. If you take away the flame the light also perishes, and if any light appears it is like a fallacious light which is not derived from the flame. Hence it is that churches are at variance one with another, and dispute about the truth, and one congregation asserts a thing to be true which another asserts to be false. And what is still worse, when once they have set faith in the first place in a church assembly, they next begin to separate faith from charity, and to make light of the latter respectively, and thus to have no concern about the life — to which man by nature also inclines. Hence the church perishes, for it is the life which constitutes the church with man, but not doctrine without life. (A. C. 6272.)

Such passages might be multiplied; for they are according to the general tenor of the teachings of the church; and they warn us in the strongest possible terms against the too great exaltation

of doctrine. How can it be otherwise than disastrous, then, to Deify doctrine, as is done when it is said that "the Doctrines are the Lord"?

These things we say with deep regret. The whole church needs to take to heart the lesson they contain; for we all share in the blame. We are not disposed to lay the blame especially at the door of the members of the General Church of Pennsylvania. We have a cordial esteem for the loyalty of very many of them, and nothing but good will towards any. But we are profoundly convinced that they have adopted a wrong principle, and that as long as they adhere to it they have nothing before them but continued dissension and conflict, and much suffering from the tyranny of doctrine alone. We would that they might take warning. We are deeply aware also of the difficulty in establishing an orderly church, effective for good and not for harm, free from the evils which have for centuries prevailed throughout the organizations of the Christian Church. The waters of the flood that has destroyed the church will come and go for a long while yet; but presently the dove will return with an olive leaf plucked off in her mouth — a token that in good time the waters will be dried up from off the face of the earth.

THOMAS MURRAY GORMAN.

The decease at Oxford, England, Nov. 14, 1890, of Rev. T. M. Gorman, M. A., Vicar of St. Mary the Virgin, removes one, who though not connected with our body and opposed to our organization, was intimately associated with our people. We met him in Stockholm, and again at his home, in 1887. He had published several works of value to the New Church, including Swedenborg's works on the "Worship and Love of God," and "On the Infinite" in Latin. He held the singular opinion that the unpublished works were the forgeries of some enemy of the faith and would not read them. He showed us his copy of the "Arcana" which he said bore more evidences of use than any other copy in England, and certainly it was most thoroughly annotated. His library, which contained works from the collection of Rev. A. Clissold, was a rich and rare one which we hope will not be dispersed.

THE RELIGIOUS WORLD.

DEMAND FOR REVISION.

THE Reformed Presbyterian body, one of the most conservative, is now affected by the call for revision:

Five young Reformed Presbyterian ministers, O. B. Milligan, of Pittsburg; E. M. Milligan, of Parnassus; H. W. Temple, of Brookland; W. H. Samson, of McKeesport; and H. W. Reed, of Youngstown, have been tried and dismissed by the Pittsburg Presbytery for heresy. The young men at a meeting last July adopted a platform of principles, in which it was declared that persons who make a creditable profession of Christ should be received in church membership on their acceptance of the testimony and terms of communion, without holding them to explanation in the matter of political dissent or in other questions. These principles, it is declared, are in opposition to the church discipline and subversive of the fundmental position of the Reformed Presbyterian Church. In consequence of this action, the Rev. J. F. Carson, of the Willoughby Avenue Reformed Presbyterian Church of Brooklyn, has resigned to allow his society to vote on the question whether a similar belief disqualifies him to serve as their pastor.

A PLEA FOR REVISION.

A PRESBYTERIAN states the case thus:

Two hundred and fifty years ago, a lot of Englishmen of varying ability and piety got together and wrote what they knew of God, and therein produced what we call the Presbyterian Confession of Faith. Anti-revisionists have been telling us that statement to the dotting of an "i" and the crossing of a "t" is a just statement of what we know about God. Now, if that is true, it is true for one of three reasons: either that the Westminster divines had gotten clear out to the end of the knowledge of God, or that the Holy Spirit had gotten tired of leading men into new and wider apprehensions, or the students of God throughout Christendom have been on a two hundred and fifty years' vacation. The first two would be to blaspheme God, and the third would be to insult the church.

FORGIVENESS OF SIN.

ON a recent Sunday, Rev. Lyman Abbott, pastor of Plymouth Church, Brooklyn, preached upon this subject, and the sermon was received in the right spirit and carried out in act as follows:

One of the members of Plymouth Church had been sentenced to State's Prison for a series of forgeries, extending over a period of several years, consisting in raising certificates of stock for the purpose of borrowing money on them. On detection he had not availed himself of the opportunity which he had to escape,

but had surrendered himself to justice, had turned over all his property to those whom he had injured, and, being forbidden by the law to enter a plea of guilty, had given to the prosecuting attorney every facility to secure a prompt conviction and sentence. On these facts, and on a letter written to the pastor of the church expressing repentance for his sin, and leaving the question of his relation to the church wholly with the church, Plymouth Church, on motion of the pastor, unanimously adopted the following resolution:

Resolved, That this church, fully recognizing the sin of Albert H. Smith, in the acts for which he is now suffering the legal penalty, retain his name upon the rolls, in the faith that no man more needs the watch and care of a Christian church than one who has fallen into sin, but has sincerely repented of his sin and desired to return to the way of righteousness and life. Our message to our brother is: That God pardoneth and absolveth all those who truly repent and unfeignedly believe His Holy Gospel; and we commend him to the prayers of the members of our church, and to such special offices of spiritual aid as it may be possible for the pastors or other officers of this church to render to him.

ANCIENT EGYPTIAN HYMN.

THE following hymn is found on two papyri in the British Museum:

Hail to thee, O Nile!
. . . . . .
He causeth growth to fulfil all desires,
He never wearies of it,
He maketh his might a buckler.
He is not graven in marble
As an image bearing the double crown.
He is not beheld:
He hath neither ministrants nor offerings:
He is not adored in sanctuaries:
His abode is not known.
No shrine is found with painted figures (of him).
There is no building that can contain him!
There is no counsellor in thy heart!
Every eye is satisfied with him.
. . . . . .
Unknown is his name in heaven.
He does not manifest his forms!
Vain are all representations of him.

On this hymn Canon Cook makes the note, sufficiently remarkable as coming from the editor of the *Speaker's Commentary*:

The whole of this passage is of extreme importance, showing that, apart from all objects of idolatrous worship, the old Egyptian recognizes the existence of a Supreme God, unknown and inconceivable; the true Source of all power and goodness.

JERUSALEM B. C. 1500.

PROF. A. H. SAYCE says in the *London Academy:*

The discovery of despatches from Jerusalem to the kings of Egypt in the fifteenth century, B. C., throws light on one of the tablets from Tel el-Amarna, belonging to M. Bouriant, which I copied three years ago. The imperfect condition of the tablet prevented me at the time from revealing its importance, though I was able to identify in it the names of the cities of Gedor, Gath, Keilah, and Kabbah. But I now see that it also contains a reference to Jerusalem, which is of considerable interest. The passage is as follows: *Al sad U-ru-sa-lim*-KI al bit AN NIN-IP: SU-MU MAR-RUV *al sar-ri pa-da-ka-at a-sar nis, al Kl-il-ti* KI; this is "the city of the mountain of Jerusalem, the city of the temple of the God Uras: (his) name (there is) Marruv; the city of the king, adjoining (?) the locality of the men of the city Keilah." Here Jerusalem is distinctly marked out, as situated on a mountain, and as being the seat of a famous temple. *Marruv* seems to represent the Aramaic *mare*, "lord," and reminds one of the name of Moriah. At all events, we must see in the deity whose temple stood on "the mountain of Jerusalem" the *el elyon*, "the most high God," of GEN. xiv. 18.

PEOPLING THE WORLD.

M. DE QUATREFAGES at the recent Congress of Americanists thus expressed his views:

At the eighth meeting of the Congress of Americanists, an interesting address on the peopling of America was given by M. de Quatrefarges. He expressed a strong belief in the unity of the human race, and in the consequent facts that the original home of mankind must have been confined to a very limited space, and that the world as a whole has been peopled gradually by processes of migration. He holds that America, like Polynesia, was peopled by colonists from the Old World. The peopling of Polynesia, however, was effected during the Middle Ages, whereas the earliest migrations to America date from geological times.

THE RELIGION NEEDED.

THE following words from a paper on "Illusion in Religion," by Edwin A. Abbott in the *Contemporary Review*, have the right ring:

What we want is a race of Christians who shall as naturally worship Christ as they delight in the sunshine, or lift up their hearts to heaven in the song of the lark. But what do we find? Too often a race of anxious seekers after truth, or mere idolaters of forms and ceremonies, or wrangling disputants about theological figments, or worldly, fleshly creatures who call themselves Christians, but differ from non-Christians simply in going to church on Sundays.

Believers have been only too ready to take priests and theologians at their word, that theology is a dead, unprogressive scheme, no more to be explained than the rules of a game; and if you ask them, "How can it be just that God should impute righteousness?" they stare at you as if you were saying, "How can it be just that the pawn in chess should not move backward?" Unbelievers

have gone in the other direction. Revolting against theological fictions, they have completely discarded a theory of celestial mechanism which appeared to them to represent God as less merciful, less righteous, and less just than a decently respectable man.

REDEMPTION BETTER UNDERSTOOD.

DR. MOMERIE is becoming conspicuous among the Anglican clergy for his bold criticisms of old ideas. Thus he spoke of redemption at the chapel of the Foundling Hospital (London):

You know the savage view of being saved from Divine wrath. According to the savage view, for the believer in Christ, sin is a matter of no moment whatsoever. He has borne, it is said, the punishment of all our sins, and so we need not be afraid of having to bear the punishment of any. He died, in fact, that we might sin with impunity. He, so to speak, compounded — that is the word — compounded for all the enormities which it might please men to commit, and therefore there is no reason why they should not go on committing them. In a word, the God of righteousness became incarnate for the sake of encouraging iniquity! This view has been held, even in this extreme and coarse form, to a considerable extent in Christendom. It has been held in a less extreme, less fierce, but equally pernicious form, very much more widely. It has been held in the form that belief — as it is called — if not everything, is far more important than conduct — that conduct is, at any rate, a secondary matter. This is the pernicious doctrine of Luther.

SIN ITS OWN PUNISHMENT.

Zion's Herald (Methodist) has gone a long way from the old idea of the angry God inflicting torment:

Did you ever imagine how a sinner would feel if admitted into the full light of heaven's sinlessness? Dwell on the thought for a moment. Here is a being steeped in the slime of its own vileness, deformed by the hideous throes of its own passions, miserable in the consciousness of its own perverted powers and forfeited possibilities. It comes suddenly into the presence of pure and strong and beautiful beings, whose garments are white as the light, and whose faces reflect the peace and glory of perfect truth and perfect holiness. It stands in the midst of this shining company, and the full flood of heavenly radiance pours upon it from the throne of God. How would such a soul feel? Would it be happy? Would it rejoice that it had gotten into heaven at last, in spite of its unworthiness? Ah, no! It would be like some foul-plumaged, scavenging, shadow-loving bird set loose in the splendor of a lighted palace. It would crouch, and cringe, and strive to hide its face away from the searching light. Heaven would be a thousand times worse hell for it than the pit which had concealed its own deformity; and the very presence of God would be the source of the most exquisite anguish. Thus sin is its own punishment. The curse of it is that it unfits the sinner for a state of spiritual blessedness. The penalty of transgression is ingrained in the transgression itself, not imposed from without. Even if a sin-polluted soul could be admitted into the shining company of the blest, its one anguished prayer would be, "O God, let me go unto my own place!"

Works of Emanuel Swedenborg.

Arcana Coelestia: The Heavenly Mysteries contained in the Holy Scriptures. American 8vo. Edition. 10 vols. 60 cents each; postage, 18 cents each.

English 8vo. Edition. 12 vols., $20. Any volume separately, $1.75.

Index to the Arcana Coelestia, $1.75.

Heaven and Hell. American 8vo. Edition. 50 cents; postage, 18 cents.

American 24mo. Edition. Cloth, 25 cents; postage, 5 cents. Paper, 10 cents; postage, 4 cents. 12mo. Boards, 50 cents. Cloth, $1.50.

English 8vo. Edition. Cloth, $1.50. Full morocco, $6.00. 16mo. Limp cloth, 40 cents. Half morocco, with portrait, $2.00. 24mo. Cloth, 75 cents.

The Last Judgment. American 8vo. Edition. Paper, 10 cents.

American 8vo. Edition. With the Continuation concerning the Spiritual World. Paper, 15 cents.

English 8vo. Edition. Cloth, 75 cents. 24mo. Cloth, 30 cents.

The White Horse, mentioned in the Revelation. American 12mo. Edition. Paper, 10 cents.

English 12mo. Edition. Limp cloth, 40 cents.

The Earths in the Universe. With an account of their inhabitants. American 8vo. Edition. Limp cloth, 60 cents; paper, 15 cents.

English 8vo. Edition. Cloth, 75 cents. 24mo. Cloth, 50 cents.

The New Jerusalem and Its Heavenly Doctrine. American 24mo. Edition. Cloth, 25 cents; limp cloth, 10 cents.

English 8vo. Edition. Cloth, $1.00. 24mo. With the "Doctrine of Charity" in the same volume. 40 cents.

The Doctrine of the New Jerusalem Concerning the Lord. American 12mo. Edition. Cloth, 50 cents. Rotch Edition, 12mo. Paper, 25 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Limp cloth, 10 cents.

The Doctrine of the New Jerusalem Respecting the Sacred Scripture. American 8vo. Edition. Paper, 10 cents. Rotch Edition, 12mo. Paper, 25 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Cloth, 50 cents; limp cloth, 10 cents.

The Doctrine of the New Jerusalem Respecting Faith. American 12mo. Rotch Edition. Paper, 15 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Limp cloth, 10 cents.

The Doctrine of Life for the New Jerusalem. American 8vo. Edition. Paper, 6 cents. Rotch Edition, 12mo. Paper, 20 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Cloth, 50 cents. 24mo. Limp cloth, 10 cents.

The four preceding works may be had in one volume under the title:—

The Four Leading Doctrines of the New Church. American 8vo. Edition. Cloth, 50 cents; postage, 10 cents. Rotch Edition, 12mo. Cloth, $1.50. Convention Edition, 12mo. Cloth, 40 cents. 32mo. English 8vo. Edition. Cloth, $1.25.

Angelic Wisdom Concerning the Divine Love and the Divine Wisdom. American 8vo. Edition. Cloth, 50 cents; postage, 10 cents. 12mo. Edition. Cloth, $1.50.

English 8vo. Edition. Cloth, $1.00. 16mo. Cloth, $1.00.

Angelic Wisdom Concerning the Divine Providence. American 8vo. Edition. Cloth, 50 cents; postage, 11 cents. Rotch Edition, 12mo. Cloth, $1.50. Rotch Edition, 12mo. Half calf, $2.25. Convention Edition, 12mo. Cloth, 50 cents. 24mo. Cloth, 25 cents; postage, 5 cents. Paper, 10 cents; postage, 4 cents.

English 8vo. Edition. Cloth, $1.25. 24mo. Cloth, 50 cents.

The Apocalypse Revealed, in which are disclosed the arcana therein foretold. American 8vo. Edition. 2 vols. Cloth, 60 cents each; postage, 15 cents each. 8vo. 1 vol. Cloth, 90 cents; postage, 26 cents. Rotch Edition, 12mo. 3 vols. Cloth, $3.75. Rotch Edition, 12mo. 3 vols. Half calf, $6.50.

English 8vo. Edition. 2 vols. Cloth, $3.00.

Conjugial Love. American 8vo. Edition. Cloth, 60 cents; postage, 15 cents.

English 8vo. Edition. Cloth, $1.50. Full morocco, $6.00.

A Brief Exposition of the Doctrines of the New Church. American 8vo. Edition. Paper, 10 cents.

English 24mo. Edition. Cloth, 50 cents.

The Intercourse Between the Soul and the Body. American 8vo. Edition. Paper, 5 cents. 12mo. Paper, 5 cents.

English 16mo. Edition. Cloth, 30; paper, 20 cents.

The True Christian Religion; or, The Universal Theology of the New Church. American 8vo. Edition, $1.00; postage, 28 cents. Rotch Edition, 12mo. 3 vols. Cloth, $3.75; half calf, $6.50.

English 8vo. Edition. Cloth, $2.25.

Miscellaneous Theological Works, containing, of the works named above, The New Jerusalem and its Heavenly Doctrine; Brief Exposition; The Intercourse Between the Soul and the Body; The White Horse; The Earths in the Universe; The Last Judgment, with Continuation. American 8vo. Edition. Cloth, 60 cents; postage, 16 cents.

POSTHUMOUS WORKS.

Canons; or, The Entire Theology of the New Church. English 8vo. Edition. Paper, 25 cents.

The Coronis; or, Appendix to "The True Christian Religion." English 8vo. Edition. Paper, 30 cents.

The Apocalypse Explained according to the Spiritual Sense. English 8vo. Edition. 6 vols. Cloth, $10. Any volume separately, $1.75.

A Summary Exposition of the Internal Sense of the Prophets and Psalms. English 8vo. edition, paper, 40 cents.

English 16mo. Edition. Cloth, 50 cents.

On the Athanasian Creed, and Subjects connected with It. (Extracted from the Apocalypse Explained.) American 12mo. Edition. Cloth, 30 cents; paper, 20 cents.

English 8vo. Edition. Cloth, $1.00. 24mo. Cloth, 50 cents; paper, 20 cts.

The Doctrine of Charity. American 24mo. Edition. Limp cloth, 10 cts.

Posthumous Tracts, Translated from the Latin, by J. J. G. Wilkinson. English 8vo. Cloth, $1.00. American 8vo. Paper, 25 cents.

PRICE LIST OF SWEDENBORG'S WORKS,

And of some of the Collateral Writings of the New Church,

FOR SALE AT THE

MASSACHUSETTS NEW-CHURCH UNION,

169 TREMONT STREET, BOSTON.

SPECIAL ANNOUNCEMENTS.

Lectures on Genesis and Exodus.
John Worcester. 75 cents.

A Mystery of New Orleans: Solved by New Methods.
Wm. H. Holcombe, M. D. pp. 332. $1.00.

Photographs from an original portrait of Swedenborg.
9 by 12 inches, mounted, $1.25 — 19 by 23 inches, unmounted, $2.00. *These are sold for the benefit of Prof. Scocia's work in Italy.*

The Multitude of the Heavenly Host.
Rev. L. P. Mercer. A monograph on the angels. Bound in white. 50 cents.

Binding of the Swedenborg Concordance.

Vol. II. of the Concordance being completed, we are prepared to bind the volume in Half Morocco for $1.50. Charges for transportation both ways must be paid by the owner.

Scenes from the Life of Jesus.
Twenty-eight photographs, $6\frac{1}{4} \times 4\frac{5}{8}$ inches, from the pictures by Henri Hofmann, mounted on dark cards, in a neat box, with accompanying pamphlet. $7.00. Single Prints, 25 cts.

Charles Robinson.
A phase in the History of a Soul. James Spilling. pp. 163. Cloth. 60 cts.

Mottoes and Recitations for Christmas Festivals.
Mrs. L. M. Morehead. pp. 23. White paper. 75 cts.

Descriptions of the Spiritual World.
For use with children. From the Writings of Emanuel Swedenborg, with Introductory Talks and Explanatory Notes. pp. 288. Cloth. 50 cents.

The Influence of Fear in Disease.
Dr. Wm. H. Holcombe. Paper. 10 cents.

The Two Christianities: Old and New.
Rev. James F. Buss. pp. 107. Cloth. 40 cents.

The Growth of the New Church.
Rev. C. Griffiiths. pp. 88. Cloth. 20 cents.

A Journey in Palestine.
Rev. John Worcester. pp. 119, with a map. Cloth. 25 cents.

Index to Swedenborg's Arcana Coelestia, or Heavenly Mysteries, contained in the Sacred Scriptures.
2 vols. Compiled by E. Rich. *Very rare.* $15.00.

The Principia; or, The First Principles of Natural Things.
Being new attempts toward a Philosophical explanation of the Elementary World. By Emanuel Swedenborg. 2 vols. *Very rare.* $15.00.

Truths that I have Treasured, or Studies of Health on a Psychic Basis.
Susan Wood Burnham. pp. 88. Paper. 30 cents.

New Views of Heaven.
Six Lectures on the Inhabitants, Phenomena, and Order of the World to come. Rev. Robert R. Rodgers. Cloth. pp. 151. 40 cents.

The Church and the World.
Rev. Joseph Deans. pp. 90. 50 cents.

Concordance to the Theological Writings of Emanuel Swedenborg.
Rev. John Faulkner Potts, B. A. Thirty-six numbers of this valuable work have now been issued. We take subscriptions. Price, $2.00 for twelve numbers. Bound Volumes, I. and II., in Half Morocco, $5.00 each.

The Secret of the Bible:
Setting forth the Divine Law whereby the Scripture was written and which stamps it as the genuine Word of God. Rev. John Doughty. pp. 281. 50 cents.

Angelic Wisdom concerning the Divine Love and the Divine Wisdom.
Emanuel Swedenborg. pp. 375. Paper. 15 cents. Cloth, 40 cents.

Deliciae Sapientiae de Amore Conjugiali.
Swedenborg. pp. 410, xxiii. Half leather. $2.50.

The Soul is Form and doth the Body make. The Heart and the Lungs. The Will and the Understanding.
Chapters in Psychology. J. J. G. Wilkinson. pp. 317. Cloth. $2.00.

Brief Sketch of the Life, Character, and Religious Opinions of Charles Augustus Tulk.
Mary C. Hume. pp. 77. Cloth. 40 cents.

The Law and the Gospel in their Relation to Health of Mind and Body.
Lydia Fuller Dickinson. pp. 67. Paper. 20 cents.

A Cabinet Photograph of Prof. Scocia and his Wife. 50 cts.

Our Heavenward Journey.
Rev. R. L. Tafel, A. M., Ph. D. Cloth. pp. 125. 75 cents.

The New Metaphysics; or, the Law of End, Cause, and Effect.
With other Essays. Frank Sewall. Cloth. pp. 208. $1.25.

The Heart, its tendency to evil, with hints for its purification.
Illustrated with six plates; to which is added a discourse on Human Responsibility. Rev. David Geo. Goyder. 6th edition. pp. 74. 75 cents.

A Short Liturgy for Missionary Services.
With Chants and Hymns, for the use of the New Church. Compiled from the Book of Worship. pp. 96. Cloth, 30 cents; 100 copies, $20. Flexible Cloth, 25 cents; 100 copies, $16.00.

God Manifest.
Rev. O. Prescott Hiller. pp. 466. Cloth. We have a small lot of this rare book at $1.00 each.

The Religion of Good Sense.
Edward Richer. pp. 248. Cloth. 75 cents.

Reduced Prices on Rev. Mr. Mercer's Books.

Swedenborg's Doctrine of Correspondence.
A key to the Intercourse between the Soul and the Body. pp. 190. Flexible Cloth. $1.00.

The New Birth.
With a Chapter on Mind Cure. pp. 127. Flexible Cloth, 50 cents.

Both the above works sent to one address for $1.00.

The New Ethics. An Essay on the Moral Law of Use.
Frank Sewall. pp. 61. Cloth, 50 cents. Paper, 25 cents.

Bound Volumes of "The Helper."
Vols. 1 to 5. 50 cents each.

Swedenborg and His Mission.
David G. Goyder. pp. 92. Paper. 20 cents.

Why I am a New Churchman.
Rev. Chauncey Giles. pp. 126. Cloth, 25 cents. Paper, 10 cents.

The Power of Thought in the Production and Cure of Disease.
Wm. H. Holcombe, M. D. pp. 21. Paper. 15 cents.

Discrete Degrees in Successive and Simultaneous Order.
Illustrated by Colored Diagrams. Rev. N. C. Burnham. pp. 175. 8vo. $4.00. Postage, 16 cents.

Swedenborg and the Doctrines of the New Church. His Mission, and the Doctrines relating to Regeneration. R. L. Tafel, A. M., Ph. D. pp. 571. $2.25.

The Gospel of Matthew. The Gospel of Mark. The Gospel of John. Illustrated by extracts from the Writings of Swedenborg, with notes and observations of the translator. Rev. J. Clowes, M. A. $2.00 each.

Compendium of the Theological Writings of Emanuel Swedenborg. Samuel M. Warren. With a biographical introduction by Hon. John Bigelow. $1.50. Postage, 25 cents.

Notes on the Gospel of Mark. Suggestions of Spiritual Doctrine. Rev. L. P. Mercer. 15 cents.

Index to Apocalypse Explained. With tables of Hebrew, Chaldee, and Greek words, with their Latin renderings, and Index of Scripture passages. 2 vols. pp. 1261. Half Leather, Cloth sides. $4.00.

Five Sermons on Marriage. Rev. Charles H. Mann. pp. 74. Cloth, 40 cents. White Cloth, 50 cents.

Songs, Hymns, and Carols. Parts I. and II. Selected and arranged by O. B. Brown. pp. 31. 10 cents each. 100 copies $6.00. 50 copies $3.50. 25 copies $2.00.

The Unseen World. Lectures by the Rev. Thomas Child. Cloth. pp. 242. $1.25.

Is Marriage Lawful and Conjugial Love Possible between People of Different Faiths? Glendower C. Ottley. Paper. pp. 31. 12 cents.

The Spiritual Diary of Emanuel Swedenborg. Vol. IV. Translated by Rev. George Bush, A. M., and Rev. James F. Buss. $2.50. Postage, 16 cents. This volume has never before appeared in English.

The Story of Joseph and His Brethren. Its moral and spiritual lessons. Rev. William Bruce. pp. 127. 75 cents.

Lectures upon the Doctrines of the New Church. Rev. John Worcester. pp. 97. Cloth. Price reduced to 35 cents.

Cheap Pamphlet Editions of the Four Doctrines,

The Doctrine of the Lord,
The Doctrine of the Sacred Scripture,
The Doctrine of Faith,
The Doctrine of Life.

7 CENTS EACH.

CORRESPONDENCE-SCHOOL NOTES.

Prepared by the Rev. John Worcester.

Notes to Divine Providence. 31 pages. 15 cents.
Notes to Divine Love and Wisdom. 36 pages. 15 cents.
Notes to Heaven and Hell. 52 pages. 25 cents.
Notes to True Christian Religion. 136 pages. 30 cents.
Notes to Apocalypse Revealed. 103 pages. 30 cents.

*** *The prices given include postage unless the amount necessary for postage be stated.*

NEW-CHURCH BOOKS.

*** *The prices given include postage unless the amount necessary for postage be stated.*

Condensed Thoughts about Christian Science. Dr. William H. Holcombe. pp. 53. 25 cents.

Character: Its Elements and Development. By a Bible Student. $1.50.

An excellent Cabinet Photograph of George James Webb. 50 cents.

The Word of the Lord. Containing only those books which Swedenborg names as having the internal sense. Cloth, two sizes, $1.50 and $2.00.

The New Church in its Relation to Other Organizations. The three papers printed in the December (1887) number of the "New-Jerusalem Magazine," with the remarks of Rev. John Worcester, issued in pamphlet form. Price 10 cents.

Man and Woman, Equal but Unlike. By James Reed. PRICE REDUCED to 50 cents.

Life Eternal. Treating on Resurrection and Life in the Light of the Lord's Example and of the Holy Word. Theodore F. Wright. 75 cents.

Footprints of the Saviour. Devotional Studies in the Life and Nature of our Lord. Rev. J. K. Smyth. Cloth, $1.00; white and gold, in box, $1.25.

The Pillow of Stones. Frank Sewall. $1.00.

The Hem of His Garment. Frank Sewall. $1.00.

The New-Churchman's Prayer Book and Hymnal. Frank Sewall. $1.50.

The Brain: Considered Anatomically, Physiologically, and Philosophically. Emanuel Swedenborg. Edited, translated, and annotated by R. L. Tafel, A.M., Ph. D. Vol. II. The Pituitary Gland, The Cerebellum, and The Medulla Oblongata. pp. 645. $7.00.

The Key to Life: Its Facts and Difficulties. Lectures by the Rev. Thomas Child. pp. 189. 75 cents.

The Intercourse of the Soul and the Body. From the Latin of Emanuel Swedenborg. New edition, with the sub-divisions of the longer paragraphs made in Potts's Concordance, indicated on the margins of the pages. Cloth, 40 cents; Paper, 20 cents.

The Divine Word Opened. Sermons by the Rev. Jonathan Bayley, A. M., Ph.D. Memorial Edition. With a photograph of the author. $1.00.

Gems of Heavenly Wisdom from the Writings of Swedenborg. Selected by J. Stuart Bogg. $1.50. Gilt edges, $2.00.

Correspondences of the Bible. The Animals. By John Worcester. New edition. $1.00.

The True and the False Theory of Evolution. Rev. Chauncey Giles. Cloth, 50 cents. Paper, 15 cents.

A Summary Exposition of the Internal Sense of the Prophetic Books of the Word of the Old Testament, and also of the Psalms of David. Emanuel Swedenborg. A new edition. Cloth. 40 cents.

The Spiritual Diary of Emanuel Swedenborg: Being the record during twenty years of his supernatural experience. Translated by Professor George Bush, M. A., and the Rev. John H. Smithson. In 5 vols. 4 vols. now ready, each $2.50. Postage, 16 cents.

Revelation, Mythology, Correspondences. James John Garth Wilkinson. $2.50.

A New and Excellent Cabinet Photograph of Rev. James Reed. 50 cents.

Swedenborg and the New Church. James Reed. Cloth, 50 cents.

The New-Church Birthday Book. A passage from the Word, a quotation from Swedenborg, and a verse of poetry for each day in the year, with blank pages interleaved. $1.00. With gilt edges, $1.25.

Spiritual Reflections for Every Day in the Year, with Morning and Evening Prayers. By the Revs. Thomas and David G. Goyder. 3 vols. Cloth. Gilt top. Price reduced from $3.75 to $2.00.

Dictionary of Correspondences, Representatives, and Significatives, derived from the Word of

the Lord, extracted from the Writings of Emanuel Swedenborg. Ninth edition. Superior in paper, press-work, and binding to any previous edition. Price reduced from $2 to $1.25.

The Bible: Its True Character and Spiritual Meaning. Rev. L. P. Mercer. Paper covers. 20 cents.

Five Sermons on Interior Spiritual Living. Charles H. Mann. Paper covers. 15 cents.

The Magnificent Scenes in the Book of Revelation. Rev. J. Bayley. $1.00.

The Divine Wisdom of the Word of God, as Seen in the Spiritual Sense of the Histories of Samuel, Saul, David, Solomon, and Daniel. Rev. J. Bayley. $2.00.

From Egypt to Canaan: the Progress of Man from the Unregenerate to the Regenerate State. Rev. J. Bayley. $2.00.

Swedenborg Verified by the Progress of the Past Hundred Years. Rev. J. Bayley. 75 cents.

Christian Instruction for Young People. Rev. J. Bayley. Cloth, 50 cents. Paper, 25 cents.

Great Truths on Great Subjects. Rev. J. Bayley. 30 cents.

The Life and Mission of Emanuel Swedenborg. Benjamin Worcester. $2.00.

Regeneration. Edmund H. Sears. $1.25.

Foregleams and Foreshadows of Immortality. Edmund H. Sears. $1.00.

The Fourth Gospel, the Heart of Christ. Edmund H. Sears. $1.50.

Emanuel Swedenborg. The Man and his Works. Edmund Swift, Jr. $1.00.

Manual of the Doctrines of the New Church, compiled from the Writings of Swedenborg. Edmund Swift, Jr. 30 cents.

The Wedding Guests; or, the Happiness of Life. A Novel. Mrs. Mary C. Hume-Rothery. $1.25.

Life: Its Nature, Varieties, and Phenomena. Leo H. Grindon. $2.25.

Figurative Language: Its Origin and Construction. Leo H. Grindon. $1.25.

The Little Things of Nature, considered especially in relation to the Divine Benevolence, and particularly illustrated from the phenomena of plant-life. Leo H. Grindon. 75 cents.

Emblems: A Bird's-eye View of the Harmonies of Nature with Mankind. Leo H. Grindon. 60c.

Lectures on the New Dispensation: Designed to unfold and elucidate the Leading Doctrines of the New Church. B. F. Barrett. 60 cents.

Missionary Addresses. Rev. O. L. Barler. Paper. 10 cents.

The Greater Origins and Issues of Life and Death. J. J. G. Wilkinson. 496 pages. $3.50.

Facts and Mysteries of Spiritism: Learned by a Seven Years' Experience and Investigation. With a Sequel. Joseph Hartman. $1.50.

The Issues of Modern Thought. Lectures. Rev. R. L. Tafel, A.M., Ph.D. pp. 179. Cloth. $1.

De Cultu et Amore Dei. Swedenborg. A new edition of the Latin. Thomas Murray Gorman. pp. 223. Cloth. $2.75.

The Golden City. B. F. Barrett. 50 cents.

Letters on the Future Life. B. F. Barrett. 50 cents.

Swedenborg and Channing: Showing the many and remarkable agreements in the beliefs and teachings of these writers. B. F. Barrett. $1.00.

The New View of Hell: Showing its Nature, Whereabouts, Duration, and how to escape it. B. F. Barrett. 50 cents.

Letters on the Divine Trinity. B. F. Barrett. 50 cents.

Deus Homo: God-Man. Theophilus Parsons. $2.50.

A Cabinet Photograph of the Rev. T. B. Hayward, whose Autobiographical Sketch is in the Oct. number of the "New-Jerusalem Magazine," will be sent postpaid on receipt of 25 cts.

An excellent Cabinet Photograph of the late Rev. Dr. Bayley. 75 cents, postpaid.

The Wreath and the Ring. A New Book by James Spilling, author of "The Evening and the Morning," "Amid the Corn," etc. Beautiful binding, gilt edges. $1.25.

Steel Engraving of Swedenborg, by Edwin Roffe, from the picture in the possession of Dr. J. J. G. Wilkinson. $3.00.

Moral Instruction and Influence of the Sabbath-school. Rev. H. C. Hay. 5 cents.

Amid the Corn. I. The Christmas Party. By the author of "The Evening and Morning.' Paper. 10 cents.

Emanuel Swedenborg. A Biographical Sketch. J. J. G. Wilkinson. Second Edition. Cloth. 75c.

Observations on the Growth of the Mind. Sampson Reed. New Edition, with a portrait of the author; and a Biographical Preface by James Reed. $1.00.

The Second Coming of the Lord: Its Causes, Signs, and Effects. Rev. Chauncey Giles. $1.25.

The Psalm of the Good Shepherd. Psalm xxiii. spiritually explained. Beautifully printed. An elegant gift-book. Cloth. 60 cents.

Perfect Prayer. How Offered: How Answered. Rev. Chauncey Giles. 50 cents.

Lectures on the Incarnation, Atonement, and Mediation of the Lord Jesus Christ. Rev. C. Giles. Cloth, 50 cents. Paper, 40 cents. Boards, 20 cents.

The Mystery of Life, and other papers. Theophilus Parsons. $1.25.

Heavenly Blessedness: What it is, and how Attained. Rev. C. Giles. $1.25.

Episcopalianism. B. F. Barrett. 25 cents.

The Question: "What are the Doctrines of the New Church?" Answered. B. F. Barrett. Boards. 15 cents.

Heaven Revealed. Being a popular presentation of Swedenborg's disclosures about Heaven, with the concurrent testimony of a few competent and reliable witnesses. B. F. Barrett. 75c.

The Science of Correspondences Elucidated. The Key to the Heavenly and true meaning of the Sacred Scriptures. Rev. Edward Madeley. Revised and greatly enlarged by B. F. Barrett. $1.50.

The Child's Life and Regeneration. John T. Prince. pp. 19. Paper. 5 cents.

Out of the Shadow. pp. 167. Cloth. 75 cents.

The Spiritual World. Twelve Discourses. Rev. W. A. Presland. Cloth. 75 cents.

Scripture Paradoxes: Their True Explanation. Rev. J. Bayley. $1.00.

New Truths for a New Age. Rev. John Presland, of London. 50 cents.

Dangers of Modern Spiritualism. Rev. W. B. Hayden. 50 cents.

Amid the Corn. 3 Parts. Each 75 cents. The 3 Parts in 1 Vol. $1.50.

The Elements of Character. Mary G. Chandler (Ware). Seventh edition. pp. 234. $1.00.

Thoughts in my Garden. Mary G. Ware. Fourth edition. pp. 268. $1.00.

Death and Life. Mary G. Ware. Third edition. pp. 168. 75 cents.

The Divine Law of the Ten Commandments Explained, according to both its Literal and Spiritual Sense, in a Series of Sermons; intended to show that they include the Chief Essentials of the True Christian Religion. To which are added Sermons on the Lord's Discourse with the Rich Man, whom He referred to the Commandments of the Decalogue; and on His Subsequent Discourse with the Disciples. Rev. S. Noble. pp. 446. $1.25.

The Glorification of the Lord's Humanity; and the Nature of His Resurrection Body. Rev. Samuel Noble and Others. pp. 226. $1.75.

The Plenary Inspiration of the Scriptures asserted, and the Principles of their Composition investigated, with a View to the refutation of all Objections to their Divinity. Six Lectures, with an Appendix. Rev. S. Noble. 4th Edition. pp. 415. $1.25.

FOREIGN NEW-CHURCH BOOKS.

We have Swedenborg's Works and many collateral books in Latin, French, German, and Italian. Price Lists sent on application.

MANUALS OF RELIGIOUS INSTRUCTION.

Prepared for the American New-Church Sabbath-School Association.

Doctrinal Series Nos. 1 and 2. Catechism and Question Book. Cloth. 40 cents.

No. 1. The Catechism. Paper. 5 cents.

No. 2. Questions on the Faith of the New Church, the Ten Commandments, and the Lord's Prayer. Paper. 10 cents.

Bible Series No. 1. Bible Stories for Youngest Classes. Cloth. 50 cents.

Bible Series No. 2. The Gospel Story. For Children from 8 to 12 Years of Age. 50 cts.

Bible Series No. 3. Our Heavenly Father's Book. A Compilation of Facts about the Bible. Rev. William B. Hayden. Cloth. 50 cents.

The following Works at Greatly Reduced Prices.

	Former Price.	Present Price.
Illustrations of Scripture for the Children of the New Church	$0.50	$0.30
The Divine Word Opened. Rev. J. Bayley. Best English edition	3.00	2.00
Catechism on the Lord's Prayer. John P. Perry	.30	.20
Correspondence of the Sun, Heat, and Light. Sampson Reed	.25	.20
Last Judgment and Second Coming of the Lord. E. D. Rendell	1.50	.75
Religion of Good Sense. Edward Richer	1.25	.75
Feminine Soul: Its Nature and Attributes. Elizabeth Strutt	1.00	.50
Pocket Remembrancer for the Young	.40	.10
Worship and Love of God. Swedenborg	1.25	.75
New Age and its Messenger. W. F. Evans	.50	.25
Lectures on the Book of Revelation. William B. Hayden	.75	.40
Sermons on the Ten Commandments. O. P. Hiller	1.00	.25
Divine Law of Birth. Mrs. M. B. Horton	.60	.30
Journey of the Israelites. D. H. Howard	.75	.40
Character: Its Elements and Development. A Bible Student	1.50	1.00
New-Church Catechism for Children	.10	.05
New-Church Doctrinal Class Book	.40	.20
One Year: or a Story of Three Homes. Frances M. Peard	1.75	.50
Pathway to Botany. L. H. Grindon	.75	.40
Year's Lessons from the Psalms. John Worcester	.60	.30
Wife's Messengers. Mrs. M. B. Horton	1.50	.75
Noble's Appeal	1.50	.75
Spiritual Diary. Vol. 2. Cloth		.85
Heaven Opened. Selections from Swedenborg		.55
Gems from Swedenborg. O. P. Hiller. 2 vols. in 1		.50
Temptations. Selections from Swedenborg		.25
Marriage. Selections from Swedenborg		.25
Parsons's Essays. Three Series in 1 vol. *Slightly damaged*		1.50
The Infinite and the Finite. Theophilus Parsons	1.00	.75
The Golden Wedding Ring; or, Observations on the Institution of Marriage. Rev. J. Clowes	.50	.25
American National Lyrics and Sonnets. O. P. Hiller		.25
Chapter on Slavery: a Sketch of its Origin and History. Rev. O. P. Hiller	.75	.25
The Pleasures of Religion, and Other Poems. O. P. Hiller		.25
English and Scottish Sketches. O. P. Hiller		.25
Doctrine of the Lord in the Primitive Christian Church. S. F. Dike	.75	.25
Ten Chapters on Marriage: its Nature, Uses, Duties, and Final Issues. Wm. B. Hayden	1.00	.50
The Athanasian Creed and Modern Thought. Rev. T. M. Gorman	1.50	.50

*** *To books in this list the postage must be added.*

AN EXEMPLIFICATION OF THE METHODS OF THE ACADEMY IN CANADA.

By T. M. MARTIN, Licentiate of the Canada Association.

To be had of W. H. LAW, 191 Major Street, Toronto, Canada. Price, 6 cents in stamps.

The Massachusetts New-Church Union, 169 Tremont St., Boston, is taking subscriptions for

Potts's Concordance to the Theological Writings of Swedenborg.

This is a work which every reader of Swedenborg should have. It is issued in monthly parts of 48 pages each, and contains under each word which can be found in the Writings complete references to the places where it can be found. It is very carefully compiled and arranged, being the result of fourteen years' labor. We mail the parts as they are issued, flat, so that they are received in good condition for future binding. The price is

Two Dollars for Twelve Consecutive Parts.

THE NEW-JERUSALEM MAGAZINE.

PUBLISHED MONTHLY.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

Two Dollars per Annum.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

published by us, is receiving much commendation from all the periodicals of the Church, and from many outside of our Church. It is a Magazine well adapted to the wants of children of all ages, having departments suitable for the entertainment and instruction of all. The subscription price is

One Dollar Per Annum.

MASS. NEW-CHURCH UNION, 169 Tremont Street, Boston.

THEOLOGICAL SCHOOL

OF THE

GENERAL CONVENTION.

THIS School, established in 1866 by the General Convention of the New Jerusalem in the United States, for the training of ministers, and located in Cambridge, Mass., on Quincy and Kirkland streets, provides instruction in the Doctrines of the New Church, the Hebrew and Greek of the Scriptures, the Latin of Swedenborg, Ecclesiastical History, Pulpit and Pastoral Duty, Sunday-School Teaching, and Elocution. The Faculty consists of the Rev. John Worcester, President, the Rev. S. F. Dike, D. D., the Rev. J. E. Werren, and the undersigned who resides in Cambridge and has charge of the Sunday services. Students have the use of Harvard University libraries, and may freely attend some lectures given in the college. The course of study is arranged for three years. Special students not intending to graduate will be received for a shorter time. No charge is made for tuition. The twenty-fifth year begins Thursday, September 25th, 1890. For further information apply to

REV. T. F. WRIGHT, *Secretary Faculty*,
38 Quincy St., Cambridge, Mass.